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ABSTRACT

This volume asserts that international and intercultural experiences are powerful vehicles for first-year college students to learn the perspectives and skills necessary to function interdependently in a rapidly changing and complex world. This thesis is developed through an in-depth case study of efforts to provide such learning opportunities in a project called the First-Year Intercultural Experience at Hartwick College, a 4-year liberal arts and sciences institution in Oneonta, New York. The focus is on one of the courses, "Europe in Transition," which included an off-campus component in Germany and France. Fifteen first-year students participated. Findings from the case study show the usefulness of working with young undergraduates and the importance of student-centered approaches to learning and teaching. The chapters are: (1) "The Context of Undergraduate Intercultural Education in the 21st Century"; (2) "An Overview of Hartwick College"; (3) "An Administrator's Perspective: The Development of the First-Year Intercultural Experience" (David Bachner); (4) "An Economics Professor's Perspective: Educational and Personal Considerations" (Laurence Malone); (5) "A Foreign Language Professor's Perspective: Educational and Personal Considerations" (Mary Snider); (6) "Student Perspectives: Learning Interdependence in an International Setting"; (7) "Evaluations of the First-Year Intercultural Experience"; and (8) "Five Conclusions about Learning Interdependence through the First-Year Intercultural Experience." An appendix contains sample syllabi and course descriptions for some other intercultural learning experiences. (Contains 91 references.) (SLD)

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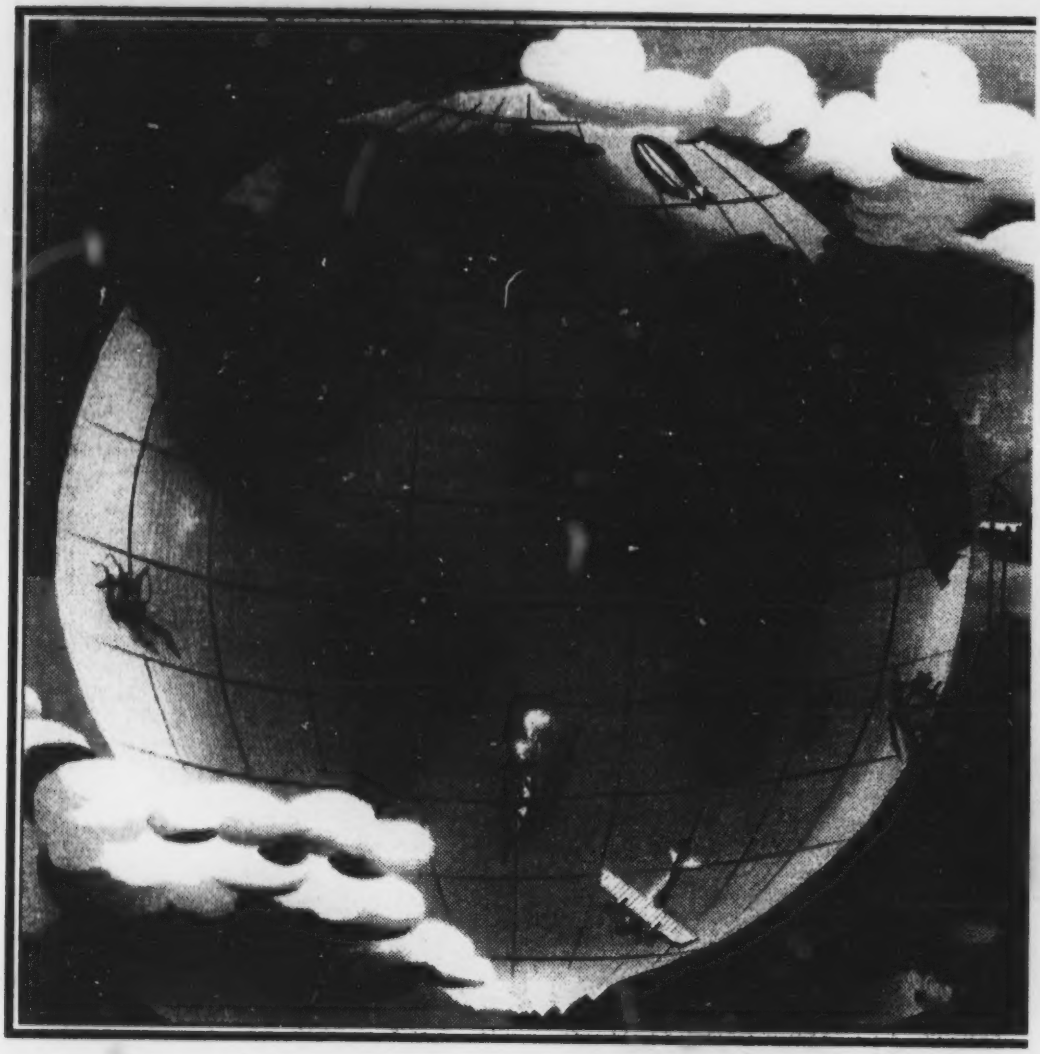

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Introduction

Thesis

This volume argues that international/intercultural experiences are powerful vehicles for first-year college students to learn the perspectives and skills necessary to function interdependently in a rapidly changing, increasingly complicated world. As our subtitle indicates, we develop this thesis through an in-depth case study of efforts to provide such learning opportunities within a project called the First-Year Intercultural Experience at Hartwick College, a four-year liberal arts and sciences institution of 1,400 students in Oneonta, New York. We examine in detail both the promise and problems of this approach, and in the end conclude that, on balance, the effort to implement the First-Year Intercultural Experience was well worth the investment of resources.

The project reported here was funded by a grant from the Henry Luce Foundation, whose support enabled Hartwick to implement six First-Year Intercultural Experience courses to various countries. Our focus here is on one of the courses, *Europe in Transition*, which included an off-campus component in Germany and France. The course was taught by Larry Malone and Mary Snider, who were later joined by David Bachner. Our experiences as a team led us to share what we learned in the form of this book.

An Anecdotal Starting Point

We were in a meeting with 10 other Hartwick College faculty members. The topic of our discussion, ongoing over a period of many months, was how to work with first-

year college students in significantly different cultural settings off campus.

Two of the 12 professors had recently returned from accompanying a group of first-year Hartwick students to Mexico. The three of us—David, Larry, and Mary—had just finished a similar assignment in Germany and France. The purpose of the meeting was to debrief one another on our respective experiences. Larry spoke first.

"Having a Ph.D. in economics in no way prepared me for this," he began. "It was the most unusual and remarkable experience I've had in 12 years of undergraduate teaching. It happened on so many levels. The usual classroom experience is irrelevant to an understanding of what this course involved. Ph.D.'s are not trained, equipped, nor do they have any expectations to do this sort of thing."

The four of us who had shared the experience understood him implicitly. The seven who would be accompanying subsequent groups abroad looked quizzical, even concerned.

"It's like being a parent as well as a teacher," Larry explained. "We're helping them to bridge the gap between their daily lives and their lives in the classroom, to see things they have never seen before. The traditional educational experience does not even begin to approach what we're attempting in its degree of intellectual and emotional demand. Reading the students' journals after the trip was like being back in hell. But I have no doubt whatsoever that this is the direction we need to be going educationally."

"What direction is that?" someone asked for all of us.

"To be increasingly less about content," he replied, "and more about process."

An Overview of Our Orientation and Assumptions

The remainder of this book explores Larry's observation about the differences between content- and process-oriented approaches to undergraduate education, specifically the education of first-year students who venture into intercultural settings. At the center of our exploration is the case of two professors (Larry Malone and Mary Snider) and an administrator (David Bachner) who taught 15 first-year Hartwick College students in a nearly year-long course—called *Europe in Transition*—that included a month's travel in Germany and France. The objectives of the exploration are descriptive (i.e., to

convey what occurred), analytical (i.e., to understand what happened), and ultimately prescriptive (i.e., to suggest a particular approach to intercultural learning based on what we have portrayed and examined).

Our orientation to this experience and to the writing of this account is influenced strongly by the fact that the three of us teach and administer, albeit in different proportions. These dual roles have fostered a perspective on education that gives equivalent weight to pedagogical and programmatic considerations. Our perspective also seeks to balance existential and utilitarian considerations: Experience is important in itself; its validity does not depend on outcomes; just being in another culture is a sufficiently meaningful end irrespective of any "benefits" that may come from it. At the same time, however, we are educators who have certain expectations for what our students achieve, just as our students and their families have expectations for the practical results of their tuition dollars. Thus, we take seriously the need for formal education to help students acquire the capacities to respond to the cultural, ecological, disciplinary, and technological interdependencies they will inevitably encounter in their post-collegiate lives.

This exploration of educating first-year students in intercultural settings proceeds from five central assumptions.

The first assumption is that the complex of interdependencies waiting to greet our baccalaureate graduates will be overwhelming. Discrete phenomena will be increasingly rare; issues will be increasingly difficult to isolate from one another; specialized solutions will be increasingly elusive; the willingness and ability to cooperate across disciplinary, cultural, and national lines will be paramount.

Our second assumption is that the current generation of traditional-aged college students is ill-equipped to recognize and appreciate, much less to grapple effectively with, these interdependencies. This is not to say that our own generation is more effective. But the magnitude of the challenge and the stakes for our students are likely greater than those experienced by previous generations; and from our standpoint, the new dilemmas of an interdependent world can only be addressed through cooperative action.

Our third assumption is that intercultural experience is one of the most potentially effective vehicles for learning to work cooperatively in complex, interdependent circumstances. We say "potentially" because research on the educational value of intercultural experience (by which term we refer to study abroad, international educational exchange, and other forms of significant immersion) is more promising than it is conclusive. Also,

intercultural education in the main has not been especially systematic, thorough, or outcome-focused; and it has not been pedagogically "deep" in working with the raw experiential material that intercultural sojourns frequently involve.

Our fourth assumption is that grounding in a general process—versus particular content areas exclusively—of learning will be required to address the challenges of an interdependent world. The process we have in mind is one that would enable students to understand, negotiate, and respond—working hand-in-hand with others—to the interdependent, highly fluid, and rapidly changing circumstances that we anticipate will be the fundamental characteristics of life in the decades to come.

Our fifth and final assumption stems from and connects to the others. Namely, we assume that the potential of intercultural experience as a vehicle for learning will be significantly enhanced if educators can equip younger students—in this case, first-year college students—with a process for learning how to learn. Such a process would prepare one to interact closely and respectfully in a variety of cultural settings, to reflect on those experiences in order to interpret and understand them better, and, ultimately, to embrace those interactions as an essential feature of one's life.

An Explanation of Several Key terms: Process, International/Intercultural and Interdependence

The distinction between content-centered and process-centered learning is pivotal in our thinking, and we invoke the term *process* throughout this book. By process, we suggest both a course of change—a moving forward, a becoming—and a method of acquiring knowledge and understanding through sequential steps, stages, or operations. As Kolb (1984) explains the distinction, "...the prehension dimension describes the current state of our knowledge of the world—the content of knowledge, if you will—whereas the transformation dimension describes the rates or processes by which that knowledge is changed" (pp. 101-2).

This is not to imply that our learning objectives are unconcerned with "content"; our ideal, however elusive its realization, is to find a useful balance between the prehensive and transformative dimensions of learning. In planning the course that is the focal point

of this book, we fully hoped and expected that students would absorb certain substantive areas, in this case a basic understanding of the realities of the new Europe and some elementary familiarity with the German and French languages. And the students did seem to acquire at least a modicum of this content. The much more striking result of the course, however, was that its focus gradually but emphatically shifted to an awareness of what individuals, and also the group, were experiencing. These personal and collective experiences were in constant flux and interaction; persons were changing and the group was changing. The title of the course, *Europe in Transition*, became a metaphor for changes in Germany and France during the 1990s and changes among all of us as we traveled together and interacted. More and more, as our experience became the subject of attention, our awareness of it became more purposefully reflective—through writing of journals, the recounting of arguments and epiphanies, the debriefing of events. This more systematic attention to the relationship between our experiences and a body of knowledge—as distinct from our attention to some body of knowledge in isolation—is what we mean by "process," a notion that will be made concrete in several of this book's chapters.

Another distinction that needs to be drawn for our discussion is between *international* and *intercultural* phenomena. "International refers to the reality of national political divisions and the necessity for maintaining relationships among the nations of the world," while "intercultural [which, for us, is synonymous with "cross-cultural"] is used to characterize the nature of relationships among peoples of the world, whether or not cultural differences are related to citizenship" (Hoopes & Pusch, 1999, p. 57).

In effect, *international* is subsumed largely under the broader *intercultural* category. At Hartwick College, the authors' institutional home, intercultural phenomena and experiences comprise the overarching educational rubric, in that our primary concern is to guide students toward an understanding of the nature of culture, an awareness of the self in relation to culture, an appreciation of culture-based differences, and the skills to communicate across those differences. There will be times when we use the two terms interchangeably because we are referring to a general process of interaction between cultures that our students are experiencing, a process that will be similar wherever it occurs. These interactive capacities can be developed with equal effectiveness, we believe, through experiences in both U.S. and non-U.S. other-culture settings.

The concept of *interdependence*, as suggested in the book's title, comprises a

fundamental component of Hartwick College's educational philosophy in general and of the First-Year Intercultural Experience specifically. The first several pages of Chapter 1 are devoted to a discussion of interdependence, but for introductory purposes it is worth summarizing the notion here as we define and implement it at Hartwick.

The institution's philosophy of general education holds that, in order to participate fully in a highly interconnected world, our students will need to understand the personal behaviors of others and how people interact in organizations and societies. They will also need to be aware of other cultures, develop a critical perspective on their own culture(s), and nurture a global consciousness. We are concerned that students' basic awareness should include the broadest range of interactions—among individuals; among groups; among larger collectivities, such as nation-states; among the natural, technological, and human worlds; among the intellectual disciplines; among religious worldviews; among the problem areas that we attempt to address (the environment and health, the economy and politics, etc.); and, inevitably, among the consequences of the very "solutions" that we apply. The complex of these multiple levels of interaction is what we mean by *interdependence*.

This brings us to the issue of how we go about helping students to *learn interdependence*, learning which we believe must occur at the levels of awareness, understanding, and behavior. As a liberal arts and sciences institution, Hartwick approaches the reality of complex interdependence largely through the vehicle of the general education curriculum by requiring, for example, choices from prescribed courses in social and behavioral analysis in two different departments (e.g., *U.S. Government and Politics*, *General Psychology*, *Anthropology*, *Sociology*, *Principles of Economics*, *The Individual and Health Care*, foreign languages, and non-Western or Third World cultures (e.g., *People and Cultures of Central Asia*, *Latin American Politics*, *Islam and the Middle East*, *African Politics*, *Indians in American History*, *Worldwide Ceramics*). Increasingly, however, our attempts to help students learn about the nature of interdependence and what it requires have taken on a co-curricular dimension. This primarily takes the form of off-campus study programs through which we devise hands-on opportunities for students to examine critically their own culturally influenced outlooks, to understand other culturally influenced perspectives by engaging—and comparing—points of reference outside of their predominant worldview, to develop an awareness of how different disciplines go about making sense of the world, and to learn the skills and behaviors that can effectively bridge differ-

ences and improve our common lot. *Learning interdependence*, then, refers to our particular approach to combining curricular and co-curricular activities into a course designed to help students become aware of interdependence as a reality, understand interdependence as a concept, and develop the skills to address interdependence throughout their lives.

The Structure of the Book

In order to address the varied dimensions of intercultural and first-year education contained in our five assumptions, we have organized our discussion into eight chapters. The first two chapters are contextual and provide overviews of the undergraduate environment, specifically with respect to societal challenges, the role of study abroad, the origins and goals of the first-year experience, and the setting for this particular case study, Hartwick College. Chapters 3, 4, and 5 are anecdotal, in that they provide quite personal, individually authored narratives on the development and implementation of one course, entitled *Europe in Transition*, in the First-Year Intercultural Experience program at Hartwick. The chapters are written from our personal perspectives, as an administrator and two faculty members, on this approach to learning interdependence through our collaborative experiences with the *Europe in Transition* course. The sixth chapter presents excerpts and perspectives from five student journals completed during the cultural immersion phase of *Europe in Transition*. In the last two chapters, we return to a collective voice and attempt to glean what we have learned from our efforts, examine our insights within the broader contexts of study abroad and intercultural learning, and then offer our conclusions with respect to a program design that would incorporate those insights. A summary of each chapter follows.

Chapter 1, "The Context of Undergraduate Intercultural Education in the 21st Century," sets the stage for our discussion of the First-Year Intercultural Experience by forecasting emerging challenges, posed by accelerating global interdependencies, that present-day collegians will face after graduation. The chapter proceeds to provide overviews of study abroad and first-year educational approaches in relation to these emerging challenges.

Chapter 2, "An Overview of Hartwick College," briefly discusses the methodological

advantages and disadvantages of case studies and describes the institutional setting for this particular case study in historical, demographic, and programmatic terms.

Chapter 3, "An Administrator's Perspective: The Development of the First-Year Intercultural Experience," describes the institutional factors that influenced the evolution of this approach to learning interdependence.

Chapter 4, "An Economics Professor's Perspective: Educational and Personal Considerations," relates one faculty member's experience of designing and conducting the *Europe in Transition* course within the context of this approach.

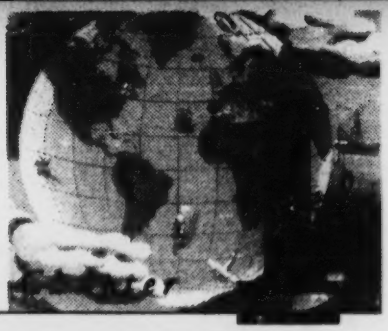
Chapter 5, "A Foreign Language Professor's Perspective: Educational and Personal Considerations, " describes a second faculty member's experience in the same course.

Chapter 6, "Student Perspectives: Learning Interdependence in an International Setting," is largely comprised of selected, verbatim entries from the journals of students who participated in the *Europe in Transition* course.

Chapter 7, "Evaluations of the First-Year Intercultural Experience," identifies key insights from our collective experience with this approach and considers the value of our efforts. In addition to relevant Hartwick survey data, the voices of all our colleagues who taught First-Year Intercultural Experience courses and student satisfaction ratings from all of those courses are brought into this evaluation.

Chapter 8, "Five Conclusions About Learning Interdependence Through the First-Year Intercultural Experience," offers specific recommendations for educators at other institutions regarding international/intercultural education and the application of Hartwick's approach.

The appendix contains the syllabus for *Europe in Transition* as well as the syllabi for the other First-Year Intercultural Experience courses implemented as part of the Luce Foundation Project at Hartwick College. We include them with the hope that these documents might be helpful and adaptable for use by interested educators at other institutions.



The Context of Undergraduate Intercultural Education in the 21st Century

This chapter establishes several broad contexts for our discussion of the First-Year Intercultural Experience. We begin with an explanation of the concept of complex interdependence and suggest that it determines the most significant contemporary educational tasks. We go on to examine the characteristics, history, activities, and effects of study abroad, arguing that international/intercultural learning experiences hold tremendous value for addressing the requirements of complex interdependence. Finally, we offer a perspective on and summarize issues associated with the education of first-year collegians as a preface to our overall thesis that intercultural experiences for younger students can produce meaningful results in terms of learning.

Learning to Cooperate in the Face of Complex Interdependence

For several decades futurists, in general, and foreign policy analysts, in particular, have been predicting that complex interdependence would emerge as a defining characteristic of our age. Before our current students were even born, the Club of Rome was asserting that "the world cannot be viewed any more as a collection of some 150-odd nations and an assortment of political and economic blocs. Rather, the world must be viewed as consisting of nations and regions which form a world system through an assortment of interdependences" (Mesarovic & Pestel, 1974, p. 20). A subsequent Club of Rome report (Dolman, 1976) emphasized that major world problems—such as food, energy, the environment, and the uneven distribution of wealth—cannot be approached in isolation without making matters worse in other problem areas. Our emerging reality, according to these depictions, is the result of unprecedentedly high levels of convergence between complexity and mutual dependence.

In circumstances of complex interdependence, multiple channels of contact and communication connect societies (Keohane & Nye, 1977). Individuals become dependent on one another to achieve satisfactory outcomes on any issues of mutual concern (Jones & Willetts, 1984). Humanity is bound irrevocably by a common fate (Jones, 1984). And, while there might be differences of opinion among the futurists on how to manage this state of affairs, there is agreement that new tools are needed (Coates & Jarrett, 1992; Hodgkinson, 1985; Naisbitt, 1982; Toffler, 1981).

As educators of undergraduates, we have begun to realize just how significant a consideration complex interdependence will become at every level of our students' post-graduation lives. Our students will interact with a burgeoning matrix of systems and environments—family, job, social institutions, nature, technology—each of which is becoming more complicated. The configuration of this matrix will continue to shift over a typical lifetime. Our students will have to live in multiple familial configurations, function in varied work environments, and experience additional revolutions in technology and ongoing challenges of environmental degradation.

At the global level, our students will see multilateral aggregates interact politically, economically, technologically, and ecologically. In the face of such complexity, no single system, much less individual, will be able to control its destiny completely. The ever-changing matrix of global systems will fundamentally alter those systems closer to home—personal, organizational, and in our communities. Every society, every organism will share a more widely defined environment involving the interplay of geography, polity, culture, social structure, economy, ecology, and technology.

Cooperative Capacities as an Educational Goal

In all human affairs, the pace of change is accelerating. This is particularly true in international relations, because the forward rush of technology and the globalization of economies are fast eliminating what Reischauer (1973) called the "cushioning space" (p. 4) that once existed between the diverse nations and contrasting cultures of the world. As a result, humanity is facing increasingly serious difficulties that require attention on a global scale, a scale beyond territory, beyond borders. At the same time, however, territorial attitudes remain a significant element in human interaction. Our dilemma is to

understand the world as a single place and simultaneously understand the borders that divide us (Scholte, 1996).

Attending to the interconnected effects of rapid social change, technological advances, economic globalization, and entrenched nationalisms will require profound alterations in understanding and outlook, and thus profound changes in our educational paradigms (Dede, 1992). Reischauer (1973) anticipated these developments more than a quarter-century ago by suggesting that the development of capacities to cooperate in the face of increasingly complicated, interconnected, and rapidly changing circumstances should constitute one of modernity's principal educational goals. He went on to argue that key barriers to the achievement of this goal are the deeply rooted prejudices and fears that confine us both culturally and emotionally, that discourage the growth of empathy and fellow feeling, and that ultimately constrain our sense of belonging to the world community. Preparing the ground for cooperation would therefore require an educational approach that extends students' perspectives beyond parochial and isolated frames of reference to comparative and integrative frames of reference. Such an approach would produce individuals able to understand and communicate across varied bodies of knowledge, in the technical and disciplinary sense, and able to see problems from varied, often conflicting, points of view.

An effective way to nurture capacities for self-understanding and empathy, it seems to us, is to provide students with opportunities to go outside themselves and learn from others by experiencing more diverse and intense social relationships. Likewise, the capacities to understand world problems and cross-cultural interactions cannot be derived automatically from students' experiences within their home society. They are better served by venturing outside, opening themselves to new interactions, and learning from others and other cultures. As educators, then, how can we best take contemporary U.S. undergraduates beyond their specific personal and socio-cultural frames of reference in order to nurture the cooperative capacities that complex interdependence requires?

An Overview of Study Abroad[1]

For centuries, study in foreign societies has been an important vehicle for introducing students to new frames of reference while, presumably, improving students' cooperative capacities. But the vehicle is only as effective as the forms it takes, and these

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forms must evolve to address changing needs and circumstances. We have already suggested that a new backdrop of complex interdependencies will confront the current generation of students with realities quite different from what previous generations have encountered. To meet these new circumstances effectively, new approaches to study abroad are required. The remainder of this chapter summarizes, first, the forms and transformations of study abroad to date and, second, the origins and goals of first-year student programming. These summaries set the stage for a discussion of what we believe is a promising next step in undergraduate education, namely, the First-Year Intercultural Experience.

Working Definition and Parameters

For the purposes of our discussion, the term "study abroad" refers to a sojourn in a cultural milieu outside one's native country, which is extensive in duration (several weeks or longer), and which involves intensive exposure to the host culture, its people, and its institutions. The experience can be undertaken for a variety of personal reasons (e.g., adventure, escape from difficulties at home), although typically it will be for purposes of formal study in particular fields, language acquisition, skill development, increased knowledge of the specific host country, or increased international understanding. The study abroad experience may be programmatic (organized) or individualized (independently arranged). Although study abroad can occur across a range of educational levels (primary, secondary, collegiate, graduate, professional-technical, and scholarly) and nationalities, our emphasis here is on U.S. undergraduate students. Finally, the emphasis of study abroad in our conception is primarily experiential (what can be learned from the process of living and studying in another culture), and secondarily academic (concerned with curricular content). We will have more to say about this distinction below.

Historical Trends

Students have been crossing cultural and national borders for educational purposes for at least three millennia. Over the course of this long history, the phenomenon of the "wandering scholar" became a well-established and, excepting nations with highly

isolationist policies, nearly universal educational pattern (Fry, 1984; Wallace, 1980). In the past half-century, these independent sojourners have been joined increasingly by students participating in more formally organized study abroad programs. Recently, more than 1.3 million students worldwide were estimated to be studying outside their native countries (UNESCO, 1996). In the 1997-98 academic year, nearly 114,000 Americans earned college credits abroad (Institute of International Education, 1999).

While historiography has barely investigated and described the origins and gradual advancements of study abroad (Duwell, 1980), evidence is available to provide us with an evolutionary outline that begins as early as the seventh century B.C., when scholars frequented learning centers in northern India and returned home spreading Buddhism (Abrams, 1980). The fourth century B.C. saw migrations of foreign students to Greece and especially to the intellectual center of Athens (Fry, 1984), and evidence exists for India-China exchanges in the third century B.C. (Klineberg, 1981). Thereafter, large numbers of foreign students migrated to other centers, such as Rome (fourth century A.D.); Alexandria, Persia, and China (seventh century A.D.); and, from the 12th century A.D., increasingly to the first European universities, where their presence was more the rule than the exception (Klineberg, 1981). Student migrations continued throughout the Middle Ages into the 19th and early 20th centuries, when foreign students were prevalent in such educational magnets as Oxford, Bologna, and Heidelberg (Herbst, 1965; Wallace, 1980).

In general, as Albach and Lulat (1985) point out, students migrate from the peripheries to the centers of geopolitics and learning in order to become part of the international knowledge system. At least until the 20th century, this was certainly the case for Americans. Hoffa (1998) informs us that study abroad from colonial times until the end of the 19th century was largely reserved for privileged gentlemen, the leaders-to-be, who sought what Europe had to offer either as formal matriculants in universities or, more numerously, in the time-honored wandering scholar tradition. In fact, according to Albach and Lulat (1985), the flow of American students throughout the 19th century was almost entirely to Europe, especially to Germany. It was only after World War II, when the quality of U.S. education was considered to have improved, that the United States itself became a major center for foreign students.

Improved educational opportunities at home notwithstanding, Americans' desire to study languages and cultures firsthand remained strong enough for study abroad to

become an institutional feature—in the form of the junior year abroad—at a number of colleges and universities after World War I (Hoffa, 1998). Following World War II, institutionalization accelerated with the growth of reciprocal exchanges aimed at reconciliation and increased international understanding between former adversaries. The desire to serve inspired by the post-war reconstruction years, the idealism exemplified by the advent of the Peace Corps, increasing federal financial support, and the continuing perception of the value of international experience combined to propel the growth of study abroad throughout the 1960s and into the 1970s. Political and economic crises from the Vietnam years onward further reinforced the perceived educational significance of study abroad by introducing the notion that systematically acquired experience of other cultures would expand an individual participant's global perspective and, ultimately, everyone's collective capacities to ameliorate world problems.

European destinations for Americans studying abroad continue to predominate; however, their proportion has changed since the end of the Cold War and the opening of formerly closed possibilities for study. This shift in the proportion of (non-European vs. European) venues requires modification of the traditional notion that students move from peripheries to centers. In fact, globalization—which connotes "relatively placeless, distanceless, borderless interactions and interdependencies between persons...[that] unfold in *the world as a single place*" (Scholte, 1996, p. 571, original emphasis)—has blurred distinctions between peripheries and centers. Consequently, few study abroad venues now fail to qualify as central in terms of educational potential and the development of global competencies.

Organizational Patterns

Certain generic trends of study abroad are discernible within this evolutionary outline. Increasingly, as Dŭwell (1980) observed, the individual wandering scholars have given way to more organized and collective forms of overseas study. These fall within a variety of formal auspices, among them: disciplinary fields, inasmuch as developments within academic disciplines have led to the necessity of closer contact among scholars in different countries; institutions, particularly universities and colleges that organize their own programs or establish reciprocal exchange relationships with counterparts abroad

(much in the manner of the old European universities that have conducted private educational exchanges among themselves for hundreds of years); international institutes that focus on cooperative research and projects; international conferences on science, technology, social science, and art; and governmentally subsidized study abroad activities and exchanges with specific bilateral or multilateral foreign policy objectives.

This is not to say that the American undergraduate traveling and studying alone is extinct, only that this arrangement is less usual than it was even as recently as the 1960s. Growth in study abroad participation, increases in its institutionalization and formalization, concerns about the danger of independent foreign travel and the perceived relative safety of organized programs, the incentives (e.g., available financial subsidies, administrative and logistical convenience, counseling and academic support) for organized approaches, and an arguably greater inclination toward dependency on the part of the typical contemporary American traditional-aged undergraduate have all contributed to the increase in organized programs for groups of participants.

Effects

The presumed effects of study abroad reflect this individual-group continuum, and there is a widely held assumption, particularly among international educators, that study abroad yields largely constructive results for both individuals and groups (Bachner, 1988). For individuals, the experience has been credited with contributing to an enhanced international perspective, greater knowledge of the world, increased personal maturity, greater interpersonal and technical skills, higher foreign language proficiency, improved career prospects, an overall reluctance to perpetuate inaccurate stereotypes and distortions of other cultures (cf. Hansel, 1984; Weaver, 1989), and the desire to act as mediators or bridges between cultures (Eide, 1970; Klineberg, 1981; Wilson, 1985a, 1985b). At societal and national levels, foreign study has been credited with contributing to political and economic development, foreign policy goal formulation, and governmental sensitivity to other nations' interests (Alger 1980; Richardson, 1980).

In our increasingly tumultuous world, these features of study abroad are attractive. Unfortunately, they are also inconclusive due to the range and asymmetry of program goals (Barber, 1983), the persistent appearance of negative effects amidst the

positive impacts (Klineberg & Hull, 1979; Stroebe, Lenkert, & Jonas, 1988), and the methodological inadequacies of much study abroad research (Bachner, Zeutschel, & Shannon, 1993). Still, given the steadily increasing number of participants, the many positive changes they report from the experience, and the benefits from these changes that presumably accrue to the host and home societies, it is reasonable to suppose that study abroad constitutes an important potential force for increased understanding, friendship, and cooperation among cultures and nations (Bachner, 1993).

The First-Year Experience in National Context[2]

With some exceptions, study abroad has generally been reserved for upper-level undergraduates and graduate students. Our basic premise, however, is that the impact of intercultural experience on the development of cooperation and other capacities relevant to interdependence will be even more significant for younger students. Our reasons for presuming this become clearer following some discussion of the origin, purposes, challenges, and strategies of the first-year experience as a national concern among college educators.

The roots of the current first-year experience movement can be traced to the early 1970s, when the University of South Carolina established a course for first-year students entitled *The Student in the University*, a harbinger of countless subsequent efforts around the country to enhance the academic success, social integration, and retention of first-year students. Interest in the genre grew over the following decade to the extent that a major conference on The Freshman Year Experience was convened in 1982, and every year thereafter, dedicated to the strengthening of first-year programs in public and private institutions.

The reasons for this evolving emphasis have included such factors as an intrinsic, genuine interest in first-year students on the part of many educators; concerns over the quality of the undergraduate curriculum generally and in the first year specifically; competition among institutions for a declining number of students; limited financial resources (a condition exacerbated by declining enrollments); the need to remedy inadequacies in the readiness of high school graduates for higher learning; the faculty development chal-

lenges that the education of first-year students poses to an aging professoriate; concerns about retention and graduation rates; and significant changes in the very nature of the first-year student in terms of demographic characteristics, attitudes, expectations, and peer-group norms.

Efforts to ensure the success and retention of first-year students have encountered serious obstacles. Chief among these are a lack of opportunity on many campuses for students to interact with faculty outside of the classroom; the boredom, failure, and attrition that stem from rote memorization in too many superficial survey courses; the lack of common requirements, rituals, and experiences that reinforce a sense of community, student affiliation, bonding, and loyalty; and the lack of connection between the institution's mission statement and the first-year curriculum and co-curriculum.

Proposed antidotes have included increased opportunities for small classes in the first year and small group-oriented learning strategies, more common experiences and rituals to enhance the sense of community, rewards for faculty involvement in first-year student efforts, and more attention and resources devoted to faculty training and development initiatives aimed at helping faculty learn what they did not learn in graduate school about college teaching.

Implications for Hartwick College's First-Year Intercultural Experience

Insights gleaned from the experiences of other institutions suggest that an effective strategy for enhancing first-year student success should:

- incorporate appropriate incentives and recognition for faculty who work with first-year students
- ensure that faculty are not only allowed but encouraged to be involved in all stages of course or program design and implementation
- set the expectation that faculty who work with first-year students are enthusiastic about connecting with them outside of class and are committed to establishing a supportive learning environment

- prepare faculty to serve as mentors and advisors in ways that promise to nurture academic as well as social integration (i.e., making friends, personal development, adjusting to the college transition)

- prepare faculty to attend to small-group developmental processes through the use of such methods as group projects and discussion (versus only the imparting of facts via lecture and rote-learning)

- establish common experiences for students that might transform their frame of reference from self-centered to community-centered

- take a practical, real-world approach to learning by connecting the curriculum with co-curricular activities

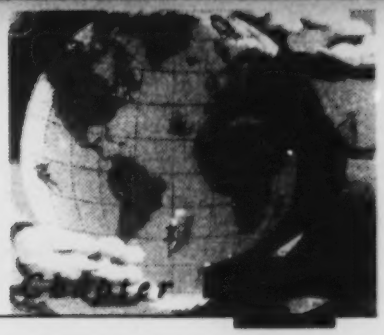
To a great extent, each of these features has been built into the First-Year Intercultural Experience project implemented by Hartwick College, although it would be misleading to say that the process of incorporating them was in every instance intended from the start of the project. More accurately, the features were added naturally over time. Viewed retrospectively, as participating faculty discussed issues and designed courses, this approach matched closely the principles listed above.

In sum, the First-Year Intercultural Experience can be seen as a nexus of challenges presented by complex interdependence in contemporary life, study abroad as an educational vehicle for helping students develop the capacities to meet those challenges, and the particular characteristics—both in the sense of difficulties and potentialities—that are associated with the education of first-year collegians. The next chapter describes how this nexus came to be at Hartwick College.

NOTES

[1] Portions of this section have been adapted from Bachner, D. (1993). The role of international educational exchange in conflict reduction. In L. Bowen & J. Gittler (Eds.), *The annual review of conflict knowledge and conflict resolution, 3 (135-182)*. New York: Garland; and Bachner, D. & Zeutschel, U. (1994). *Utilizing the effects of youth exchange: A study of the subsequent lives of German and American high school exchange participants*. New York: Council on International Educational Exchange.

[2] Our primary sources for this discussion are documents prepared and provided by the University of South Carolina's National Resource Center for The First-Year Experience and Students in Transition, which we have summarized for the present purpose. (See, for example, Barefoot 1992, 1997; Barefoot & Fidler, 1996; Gardner 1986, 1995, 1996, and several undated documents; National Resource Center for The First-Year Experience and Students in Transition 1992(a), 1992(b), 1997).



An Overview of Hartwick College

This chapter moves from the broad context established in Chapter 1 to the specific circumstances of Hartwick College. The chapter begins with a discussion of the methodological strengths and weaknesses of the single-site case study in comparison with larger-scale surveys as a means of understanding social phenomena. We argue that the advantages of this approach outweigh its disadvantages, especially with respect to the development of innovative programs. We then provide a description of the Hartwick setting—its relevant history, ethos, demographics, programs, and structures—to allow readers from other institutions to evaluate the applicability of the Hartwick case to their own situation.

The Value of Case Studies

Insofar as the methodology for our exploration consists of a single case study, some discussion of this approach is warranted. There are two reasons to use a case study: (a) as a social science methodology which, like other methodologies, is intended to develop and test causal inferences, and (b) as a tool designed to generate insight into the concrete, dynamic reality of human endeavor in contexts where there is not an established body of research.

A case study's parameters are defined by a particular unit of analysis. These parameters might be as extensive as an entire civilization or as specific as an individual (Sjoberg, Williams, Vaughan, & Sjoberg, 1991). Whatever the unit of analysis, case study methodology is characterized by "an in-depth, multifaceted investigation, using qualitative research methods, of a single social phenomenon. The study is conducted in great

detail and often relies on the use of several data sources" (Orum, Feagin, & Sjoberg, 1991, p. 2). The approach is distinguishable from the quantitative methods typically associated with the natural science model, in which information is numerically manipulated, statistical procedures are emphasized, hypotheses are proposed and tested against the data, conclusions are drawn, and probabilistic statements of likelihood are offered (Sjoberg et al., 1991).

Issues of Reliability and Validity

Case study methodology has its detractors. Although he later recanted his criticisms, the renowned methodologist Donald T. Campbell originally rejected the single-setting, single-occasion case study design as ambiguous and uninterpretable due to the paucity of observation points and the overabundance of causal attributions (Campbell, 1961). Concerns about the case study voiced by a range of other methodologists have pointed out that the approach is:

- deficient in its statistical generalizability, in that it investigates only a single instance of some phenomenon and thus limits the degree that findings can be claimed to hold in similar circumstances
- deficient with respect to reliability, or the ability to replicate the original study using the same research instruments to get the same results
- vulnerable to the idiosyncratic biases of the investigator
- at best, descriptive and unable to generate general principles beyond what is supplied by its own data (Orum et al., 1991)

Proponents of the case study approach suggest that these deficiencies can be addressed by tactics such as using a team of observers to offset the bias of an individual investigator (e.g., Singleton, Straits, Straits, & McAllister, 1988); using complementary and overlapping measures (triangulation of sources) of the same phenomenon (e.g., Denzin, 1989); using several case studies in a comparative framework to increase generalizability (Glaser & Strauss, 1967); and keeping explicit records, analogous to quantitative studies, to increase awareness of the subtle aspects of a problem (Campbell, 1975).

Such corrections having been made, there are considerable advantages to case studies, among them, as summarized by Orum et al. (1991): (a) the opportunity to ground observations and concepts in natural settings studied at close hand; (b) the provision of information from a number of sources and over a period of time, thus permitting a more holistic study; (c) the opportunity to examine continuity and changes in patterns; (d) the ability to generate theory; and (e) due to the opportunity for the observer/researcher to assemble complementary and overlapping measures of the same phenomenon, the ability to increase validity. Additionally, case studies make available to the researcher a rich contextual knowledge and a multitude of variables to examine and, like qualitative approaches in general, "...can provide knowledge of wholes and patterns that are necessary for interpretation of quantitative data and findings [while providing] the basis and assumptions that quantitative research builds upon and furthers" (Overman, 1988, pp. 335-6). Finally, in contrast to group studies and surveys, case studies are attentive to individual differences in experience and behavior, both overt and covert, which are as important to our understanding as the commonalities among individuals (Johnston, 2000).

Its relative methodological strengths and weaknesses notwithstanding, the case study remains an important means of social science research. In the recantation of his earlier critiques of the case study, Campbell (1975) evaluates the situation in this way: "This is not to say that such commonsense naturalistic observation is objective, dependable, or unbiased. But it is all we have..." (p. 178). In this sense, meaningful quantitative correlations are dependent on this kind of exploration at every point, case by case, and not by quantitative means.

Is the Hartwick Experience Generalizable?

This case study of the First-Year Intercultural Experience reflects certain of the drawbacks and benefits just enumerated. To alleviate the disadvantages and optimize the advantages noted above, we:

- provide perspectives of multiple observers to reduce single-investigator bias

- use personal narratives and verbatim observations so that these perspectives are as concrete, explicit, varied, individualized, and engaging as possible in the interest of realizing one of the methodology's greatest benefits—a holistic, grounded, close-up look at patterns over time

- present and examine complementary and overlapping data sources to increase reliability

- cull overall principles from the details of our institutional experience with the hope that these will be of use to other institutions

As noted in the previous chapter, however, while hundreds of colleges, thousands of faculty and staff, and millions of students have participated in international educational experiences, little systematically gathered research exists that allows the construction of meaningful causal models. In the specific domain of first-year intercultural experience, no systematic information is available. Given this paucity, the value of the Hartwick case study comes from candid descriptions of the experiences and insights of the administrators, faculty, and students who participated in this particular program. For the reader, this can be valuable in two ways. First, the more intimate the portrayal of experience—its details, its positive and negative aspects—the better that experience can be understood. Second, having been steeped in the concrete, dynamic reality of the case, the reader is in a better position to judge the value of the authors' concluding insights and recommendations for their applicability to other institutional and program settings.

With respect to the last point, while it is true that Hartwick is unique in its origins,

demographics, structures, and programs, so is every institution. The question is whether Hartwick's experiment with the First-Year Intercultural Experience is so idiosyncratic an instance as to defy the possibility of some parallelism with other institutions. We suggest that this case applies in meaningful ways to other colleges and universities facing first-year student challenges with respect to preparation, adjustment, performance, satisfaction, the integrity of the curriculum, the vibrancy of co-curricular life, social and intellectual connectedness, and retention. This is not to say that we are advocating the First-Year Intercultural Experience for all first-year students, either at Hartwick or elsewhere. Rather, it should be considered as part of an array of strategic pedagogical initiatives that can be adopted to address the unique challenges of first-year curricular and co-curricular programming.

In sum, we believe the characteristics that Hartwick holds in common with many baccalaureate institutions outweigh the influence of any institutional idiosyncracies. But it will be up to readers who work in other institutions to judge the applicability of this case to their own circumstances. Toward that end, the remainder of this chapter describes in detail the case's setting.

An Overview of Hartwick College[1]

Founded in 1797, Hartwick College began as a Lutheran seminary under the stipulations of the will of John Christopher Hartwick, a Lutheran minister who arrived in 1746 from Germany via London to lead several mission congregations of early settlers along the Hudson and Mohawk Rivers in what is now upstate New York. In 1851, the Hartwick Academy became the first co-educational Lutheran school in America when principal Levi Sternberg hired a female teacher and admitted 27 women. The Hartwick Academy and Seminary flourished from 1815 until 1927, when the Trustees decided to expand to a four-year college, selecting nearby Oneonta, New York, for its campus.

Since becoming a fully accredited four-year college, Hartwick has repeatedly asserted its commitment to what President Miller Ritchie (1953-1959) suggested are the abiding issues of life. "College years," said Ritchie, "should not be a scholarly escape for a season from a world of reality into a world of books and experiments and theoretical

discussion. Rather, college years should enable students to face the world of reality and relate to it significantly."

This commitment to reality-based education extended naturally to off-campus study. President Frederick Binder's (1959-69) mission for the Hartwick of the 1960s was to "produce the liberally educated person who should possess understanding, not of isolated pieces of knowledge, but of the relationships in our culture of man and of the world of nature." In cooperation with the University of Veracruz at Jalapa, Mexico, he established a Center for Latin American Studies and Cultural Exchange. A Junior Year Abroad program provided qualified students an opportunity to study in Europe, and the College offered a United Nations term and a Washington term.

Binder's commitment to study abroad was emphatically reinforced in the early to mid-1970s by President Adolph Anderson (1969-76). The Anderson ethos was made clear in the 1972-73 Hartwick College catalog, which declared that "provincialism must be banished by making the whole world our campus."

Under President Philip Wilder (1977-92), the academic calendar changed to "4-1-4"—a fall and spring semester with an intensive four-week January term. During this short term, students could take a single, interdisciplinary topic in uniquely designed on-campus courses; interdisciplinary off-campus study programs; or internships in a student's selected area of study. It is during the January term that many students who would not otherwise consider study abroad take advantage of the international opportunities afforded them at Hartwick. This trend has continued and expanded under the leadership of current President Richard A. Detweiler, during whose administration (1992-present) January term program participation has increased by 74%.

The Curriculum and the Structure of International/Intercultural Programs

Hartwick's current curriculum, approved by the faculty in 1986, affirms the value of a liberal arts and sciences education and presents it in a coherent form that stresses preparation for the future. Known as Curriculum XXI (a curriculum for the 21st century), it identifies and responds to five key characteristics of the future that are not discipline-specific:

- *continuity* with the traditions and achievements of the Western past and with Western thought, especially through texts and creative works, with attention to how the present and future evolve from the past

- *social and global interdependence*, especially how people behave and interact in organizations and societies, with special attention to other cultures and developing a global consciousness

- *reliance on science and technology*, via an understanding of the language and analytical methods of science and attention to the impact of science and technology on society

- the need for *critical thinking and effective communication*, especially the ability to sift and analyze data, think critically, and express ideas effectively—including a baccalaureate thesis in the major field, publicly presented and defended

- an emphasis on making informed and responsible *choices*, which involve different (disciplinary) perspectives on complex personal, social, intellectual, and moral issues

Curriculum XXI is designed to span the four baccalaureate years, beginning with an interdisciplinary first-year seminar through a junior/senior contemporary issues seminar, and culminating in a senior thesis in which every student is required to develop critically and present publicly research in his or her discipline. The second characteristic of Curriculum XXI—preparation for social and global interdependence—continues to define all of Hartwick's internationally and interculturally related courses.

Using Curriculum XXI as a foundation, Hartwick conducted a broadly based planning process to explore how the College's historic values fit the educational demands of the future. Completed within Detweiler's first year as president (1992), the new vision for Hartwick reaffirmed the College's commitment to liberal learning. This vision included close connections between faculty and students, between in-class and out-of-class learning, between the curriculum and new innovations while remaining consciously focused on the student learning necessary for a future characterized by complex interdependence.

The renewed commitment to global interdependence has been accompanied by increases in the number of international students and U.S. students of African, Latino/a, Asian, and Native American (ALANA) heritage. ALANA students make up approximately 10% of our 1,400 students, up from 2% in 1992. International students, representing 38 different countries, comprise about 5% of Hartwick's student population.[2] U.S. students come from 30 states, primarily from the Northeast (91% from New York, New Jersey, Connecticut, and the New England States).

The Sondhi Limthongkul Center for Interdependence (SLCI), established in 1994 by a major grant from the Chaiyong Limthongkul Foundation of Bangkok, Thailand, is dedicated to enhancing Hartwick's Global Pluralism Initiative, which aims to increase intercultural experiences for all students. SLCI offers a variety of opportunities—on and off campus, in the United States and abroad—that enable students to recognize the interrelatedness of the world's peoples, problems, and solutions; to understand, respect, and work effectively with people of different national and cultural backgrounds; and to be contributing, responsible citizens. It includes U.S. Pluralism Programs, International Student Advisement, and Off-Campus Study.

The Office of U.S. Pluralism Programs offers student advising and programming and also works with faculty on off-campus courses in the U.S., especially those that fulfill requirements of the U.S. Ethnic Studies minor. Specific co-curricular programs include: co-curricular genealogy courses (occasionally offered for credit through the history department); use of collections of primary research materials pertaining to the Abolition Movement, local underground railroad, and Civil War pensions for a select group of U.S. Colored Troops; and PALS (Pluralism Associates League for Students), which provides student "mentors" for students of ALANA heritage and coordinates workshops teaching students how to facilitate peer discussions about racial and ethnic diversity. Hartwick is also home to the U.S. Colored Troops Institute and the American Society of Freedmen's Descendants.

Students and scholars from other countries form an integral part of the Hartwick College community and the Global Pluralism initiative. SLCI is responsible for providing logistical support to individuals from abroad, orientation programs, activities to help them become part of the Hartwick and Oneonta communities, and assistance with immigration status. SLCI also advises the College's International Club and sponsors lectures, conferences, socials, and joint programs with various Hartwick constituencies.

SLCI's mandate and offerings support the social and global interdependence requirement of Curriculum XXI. Given the increasing diversity of non-Western and Third

World cultures with which the college's graduates will inevitably interact, the faculty is particularly intent upon providing a range of opportunities for students to experience unfamiliar cultures as a normal feature of a Hartwick education. Thus, in addition to the on-campus courses in Curriculum XXI, Hartwick students have opportunities to study and immerse themselves in such off-campus course venues as Mexico, Thailand, Jamaica, India, Indonesia, South Africa, and Jamaica. In an article in the December 6, 1999, issue of *The Chronicle of Higher Education*, Hartwick College was ranked 20th among U. S. baccalaureate colleges in the number of students studying in other countries. The rankings are based on data reported in the "Open Doors" survey (1998), conducted annually by the Institute of International Education in New York City. According to the survey, 247 Hartwick students (one sixth of our student body) participated in study abroad during academic year 1997-98 (the number increased to 300, or one fifth of the student body, the following year). When adjusted for size of student body, the college ranks fourth among U.S. baccalaureate institutions in the percentage of students who studied abroad in 1997-98.

Intercultural/international programs at Hartwick take the following forms:

- *January term courses* taught by Hartwick faculty are conducted annually in an average of 15 other-culture venues. Examples include biology in Costa Rica, studio art in the Caribbean, history in the Czech Republic, and political science in China. January term participation has increased significantly (approximately 15% a year), to an all-time high of 272 (of 1,400 matriculated students) in Academic Year 1999-2000.

- *Study Abroad* semester and year opportunities involve a small but growing number of Hartwick students. Students can participate in a fall semester in India offered annually by the New York Independent College Consortium for Study in India; programs conducted by affiliated institutions; institution-to-institution exchanges (with universities in Germany, France, Mexico, Japan, Thailand, and Russia); other U.S.-based, approved study-abroad facilitating organizations; and direct enrollments in institutions abroad.

- *International internships* are increasingly popular among Hartwick students, especially since scholarships became available five years ago through Hartwick's endowment from the Fred L. Emerson Foundation. To date, the foundation has supported internships in Armenia, Russia, Costa Rica, England, France, and Germany, among other venues.

- *Independent/directed studies abroad* are gaining popularity since the Duffy Family Ambassador Fund began providing scholarships for this purpose in 1999. Thus far, Hartwick students have received Duffy awards for study in Spain, India, and Italy.

Effective August 1, 2000 Hartwick committed to developing a more integrated approach to first-year programming with the hiring of an Assistant Dean for First-Year Programs whose tasks are to bring the various first-year activities into a coherent whole; to work with faculty on first-year advising; to assist the Curriculum Task Force in discussions of first-year seminars, linked courses, and learning communities; to revise the current orientation course (*Foundations*) for new students; and to develop an engaging program for students who have not yet declared a major. The assistant dean's charge is to bring together curricular and co-curricular programming across the College in a systematic way. By pulling together disparate pieces, the college expects to improve efficiency, increase retention, and, most importantly, better help students succeed.

A key area of concentration in these regards is the subject of this book, the First-Year Intercultural Experience. A January term offering designed specifically for first-year students, the First-Year Intercultural Experience is grounded in the premise that the earlier students are immersed in another culture, the more time Hartwick faculty will have to help them reflect upon and integrate that experience into their ongoing study, career, and life choices. Since the program's inception in 1994, the First-Year Intercultural Experience has been implemented in Thailand, Germany, France, Hungary, Mexico, Jamaica, and South Africa. From 1997 to 2000, a grant from the Henry Luce Foundation supported these programs, curriculum and material development, and intensive faculty workshops devoted to pedagogy.

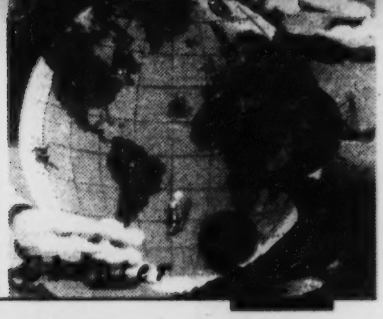
Having described the context in which the First-Year Intercultural Experience was conceived and developed, we turn now to a detailed discussion of how that effort actu-

ally transpired from the personal vantage point of David Bachner, the administrator who was charged with its implementation.

NOTES

[1] Portions of this overview have been adapted or excerpted directly from various documents developed internally at Hartwick College, including the college Catalog, the strategic plan, and several memoranda. We wish to acknowledge specifically a working paper entitled *Hartwick College: Intellectual Thought 'Inlarged'* (Susan D. Gotsch, Shelley B.Wallace, Susan Dileno, David Bachner and others, June 2000), from which much of the following description of the College's history, demographics, recent trends and plans, curriculum, and first-year programs are drawn. To enhance readability, as well as to reflect the combination of paraphrasing, textual adaptation, and the splicing of documents that has occurred to prepare this overview, quotation marks have been largely omitted.

[2] In academic year 2000-2001, students came from Anguilla, Armenia, Azerbaijan, Bahamas, Bangladesh, Belarus, Brazil, Bulgaria, Burma (Myanmar), Canada, China, Cyprus, England, Ethiopia, France, Georgia, Germany, Haiti, India, Israel, Japan, Kazakhstan, Kenya, Korea, Kosova/Albania, Kyrgyzstan, Moldova, Nepal, New Zealand, Pakistan, Russia, Saudi Arabia, Scotland, Slovakia, St. Lucia, Trinidad/Tobago, Turkmenistan, and Ukraine.



An Administrator's Perspective: The Development of the First-Year Intercultural Experience

by David Bachner

I have been involved in varying aspects of intercultural education for 35 years. Those years include an undergraduate study abroad experience, Peace Corps service, cross-cultural training and research in a range of settings, high school exchange administration, and, most recently, college administration. I note these different areas of activity inasmuch as each has had an important influence on the evolution of Hartwick College's First-Year Intercultural Experience. My goal in this chapter is to explore the historical, strategic, and programmatic factors of the initiative from this eclectic vantage point.

My experience as a high school-level exchange administrator was with Youth For Understanding (YFU) International Exchange, an organization facilitating homestays for teenagers among dozens of countries since 1951. During my years with YFU (1982-94), I made the acquaintance of Dr. Richard Detweiler, a social psychologist, former Peace Corps volunteer, and long-time interculturalist who was then vice president of Drew University. YFU had contracted Dr. Detweiler to conduct an impact evaluation of our Japan-U.S. Senate Scholarship Program, an effort that sent American high school students to Japan every summer. The results of the evaluation offered powerful testimony to the value of intercultural experiences, particularly those that occur during the teenage years. Dr. Detweiler and I presented the results at several international education conferences until 1992, when he became president of Hartwick College.

Although geographically isolated and with a student body composed mostly of individuals from small-town, northeastern U.S. backgrounds, the College has a 30-year history of intercultural programming and a faculty and administration increasingly concerned with preparing graduates for a global future. During Dr. Detweiler's first year as president, Hartwick's plans to build upon this tradition had been formally institutionalized in a general way as a strategic initiative in "global pluralism and interdependence."

I went to Hartwick in 1994 to lead this initiative. In retrospect, I had very little idea of what interdependence might involve—a humbling admission for someone charged with directing the College's new Sondhi Limthongkul Center for Interdependence. The difficulty for me was in large part a conceptual one: I was far from sure that I understood the notion of interdependence. I was familiar with the term and, in an unexamined sense, certainly agreed with what I thought its gist to be. The term has been in use for decades, and I had even made more than passing reference to it in a monograph on inter-organizational relations as far back as the mid-1970s (Bachner, 1976). But the prevalent use of the word in the mid-1990s seemed more geared to helping universities and colleges market their images as globally concerned and relevant institutions than to reflecting any particular educational principle.

In part, too, the difficulty for me was programmatic: the Sondhi Limthongkul Center for Interdependence had been established shortly before my arrival at Hartwick; both its name (after its donor, a Thai publisher, businessman, and philanthropist) and a number of pre-existing departments and programs (international students, U.S. Pluralism, study abroad, faculty exchange) came with it. Though laudable in and of themselves, it was not automatically clear whether these departments and programs related in any integral and coherent way to the concept of interdependence.

Articulating the work of the Center and trying to make fundamental sense of the rubric became priorities, and we have spent the past several years both tightening the concept and linking it with what we actually do in programmatic and curricular terms. The effort has resulted in the design of an approach to learning interdependence that features intercultural experiences in the first year as well as in subsequent years of college, equal emphasis on U.S. and international dimensions of intercultural learning, integrating on-campus and off-campus learning opportunities, and conducting intensive academic and experiential training both before and after the intercultural sojourn. The approach has been advanced considerably by a grant from the Henry Luce Foundation, support which enabled us to develop and pilot a first-year program aimed at nurturing learning skills through the medium of intercultural experience.

The Traditional Role of Off-Campus Education at Hartwick

As noted earlier, Hartwick has offered intercultural programs off campus for more than 30 years. The bulk of activity, in recent years approaching 300 students annually, has been in the one-month January term programs. Taught by Hartwick faculty, these are formal, credit-bearing courses given in a variety of disciplinary and, occasionally, interdisciplinary areas. On average, 15 courses a year are conducted in venues ranging across every continent except Antarctica.

Evaluations indicate these courses are, at least in students' estimations, largely valuable and satisfying educational experiences. However, systematic evaluation of learning outcomes and long-term effects has yet to be institutionalized, so conclusions about the impact of these programs, positive or negative, cannot be drawn. Faculty impressions of the January term approach run the gamut from strongly supportive (due to perceived value) to highly critical (due to perceived deficiencies in academic rigor). Within this gamut, it is probably most reasonable to take the middle ground and suggest that the courses vary considerably both with respect to quality and impact, and that an important factor in the variation is the competency of individual professors (considered in terms of teaching style, ability to connect personally with students, and country-specific knowledge).

It is crucial to note that courses also vary in the amount of preparation and debriefing that surround the actual experience in the other culture. But here the variation must be qualified: most courses are credit-bearing only for the period off campus; preparation is not built into the majority of courses; without such formal expectations, the degree of preparation ranges from moderate to marginal; and opportunities for systematic debriefing following the off-campus component are the exception.

The Advent of the First-Year Intercultural Experience

Among other results, the strategic planning process that President Detweiler initiated at Hartwick in 1993 identified global pluralism and interdependence as a core institutional commitment. Specifically, this meant giving equal emphasis to both international and U.S. dimensions of intercultural education, as mentioned; increasing the

enrollment of students and the presence of faculty and staff from diverse racial, ethnic, cultural, and national backgrounds; infusing the formal curriculum with pluralistic content; diversifying the venues available for off-campus experiences; expanding exchange linkages with institutions abroad; involving first-year students in off-campus programs; and developing faculty capacities to work with younger students in intercultural settings.

The research on the effects of international experiences on teenage American exchange students that Detweiler and others conducted had produced largely salutary findings that testified to increases in world knowledge, maturity, international interests, cooperative predilections, reluctance to perpetuate distorted stereotypes of other cultures, academic motivation, and clarity of career direction (Bachner & Zeutschel, 1990, 1994; Detweiler, 1984, 1989; Hansel, 1986; Kagitcibasi, 1978). Coupled with a pervasive concern in higher education about the retention and success of first-year collegians, these findings influenced the decision to develop intercultural experiences for Hartwick first-year students.

Almost concurrent with the strategic planning process, a major grant to the college from a Thai donor was devoted to the first-year notion and to the establishment of an exchange agreement with a Thai university. The grant was a source of ambivalence for the faculty. On the one hand, it represented an opportunity to test the new program by providing scholarships to help cover participant costs as well as an institutional partner who would host the students in Thailand. On the other hand, the idea of sending first-year students abroad was controversial: Were they emotionally and intellectually ready? Would the imposition of an intercultural transition exacerbate the stress that was already part of the transition to college? Besides, the value of short-term experiences abroad at any age was far from universally accepted. And finally, the College could claim virtually no Thai-specific expertise among faculty in terms of scholarly focus, degrees, linguistic proficiency, or living experience. The financial windfall notwithstanding, was it responsible to implement a program of questionable timeframe for debatable purposes in an unfamiliar setting?

An extended and sometimes heated process of deliberation eventually led to 15 first-year students and two professors spending January Term 1994 in Thailand. Variations of the same program have been repeated every January but one since 1994, the main annual modifications being slight increases or decreases in the number of participants (never more than 20), altered itineraries and hosts within Thailand, and rotating

faculty. From the beginning, a minimum of two Hartwick faculty have directed the course subject to several criteria:

- There would be one woman and one man (in the event that this might prove important for gender-specific student support) on the faculty team.
- Each would represent a different academic discipline (to encourage comparative inquiry and interdisciplinary perspectives).
- Each individual professor would teach the course for two years in a row, but each pair would only work together once (ir. order to reach at least a modicum of balance between continuity and opportunities for more faculty to participate).

Evaluations of the first-year experience in Thailand were impressionistic, mixed, and inconclusive. Questions about duration, age level, quality, rigor, and impact remained to be resolved. There were two points of consensus, however. The first was that the course should emphasize the experience in Thailand as the grounds for in-depth learning about oneself and intercultural phenomena, as opposed to "the trip" purely as a source of touristic diversion for credit. The second point of consensus was that any decisions about the continuation of the first-year intercultural experience should be based on systematic testing of its educational and financial feasibility, testing that had yet to occur.

Assumptions Underlying the Expansion of the First-Year Concept

In 1996, Hartwick received a three-year grant from the Henry Luce Foundation to develop and test further the First-Year Intercultural Experience, also known as the Early Experience. Six explicit assumptions, derived largely from the perceived strengths and weaknesses of the Thailand program, guided what came to be called the Luce Project.

The first assumption was that the other-culture experience needed to be part of a longer intercultural learning sequence which would include systematic preparation prior to the trip

and also systematic debriefing after the trip. This approach, we believed, would develop students' capacities to learn from experience, reduce distortions and superficial stereotypes of their own as well as of the other culture, and encourage more knowledgeable and respectful intercultural perspectives. Perhaps most importantly, it would provide a formal, faculty-assisted opportunity for students to explore the possible connections between the experience and their ongoing study, career, and other life choices. We surmised that preparation and debriefing would be especially valuable in counteracting the potentially negative effects of shorter programs, such as stereotyping based on superficial impressions and the belief that one "now really understands" the host culture (Grove, 1983).

It is also necessary to acknowledge the importance of thorough preparation for reasons of health and safety. Study abroad has always presented some inherent risks. With the increase in organized, institutionally sponsored programs, however, the risks—and related institutional liabilities—have taken on far greater visibility than ever before. Study abroad participants die in bus accidents in India, are victimized by host families in Japan, are terrorized in Guatemala, are slain in New Orleans. Tragedies like these have always been a consideration for individuals studying abroad. But groups stand out, and safety is no longer a function of numbers; in fact, safety and numbers might even be inversely related. More than ever, therefore, students must learn to travel safely, intelligently and responsibly, as a group.

The second assumption was that the course should be interdisciplinary in its orientation. This premise is central to the concepts of both liberal learning and interdependence. While there is a vast and argumentative literature dating back to the pre-Socratic philosophers suggesting what should constitute the education of a free and learned person (e.g., Barzun, 1945; Hook, Kurtz, & Todorovich, 1975; Kimball, 1995; Mill, 1924; Newman, 1891; Van Doren, 1943), its central tenets can be summarized as (a) reasoned, critical examination of oneself and one's tradition; (b) understanding the ways in which our common humanity, needs, and aims are realized differently in various (local) circumstances; and (c) empathizing—responsibly and intelligently—with others' motives and wishes (Nussbaum, 1997). Such emphases, we reasoned, are realized best by involving faculty whose training represents varied ways of knowing in the disciplinary sense (humanities, social sciences, and sciences). Exposure to multiple disciplinary methods would be especially important for younger students, who, after all, should be encouraged to explore experience broadly rather than as budding specialists. This interdisciplinary emphasis would also reinforce the educational goal of recognizing interconnections

and interdependencies among peoples, problems, and solutions—the goal of multifaceted analysis that focuses "not on an individual component but rather the complete web" [of interconnecting components] (Vandermeer & Perfecto,1995, pp. xi-xii).

It was an awareness of these interconnections, and a disposition towards learning interdependence, that we wished to introduce to students at the start of their collegiate career before their ways of seeing crystallized according to any particular academic major.

The third assumption was that the faculty team facilitating each course, in addition to coming from different disciplines, should be comprised of a woman and a man. This was consistent with our experience in Thailand and seemed an especially relevant consideration for experiences in another culture, which might not only be intense but also differentiated in their impact according to the ways in which gender is viewed in the host society. In other words, females might benefit from having access to a female faculty member and males to a male in order to discuss certain aspects of their ongoing experiences. Having this option might be even more important for younger students, who in the midst of multiple transitions are struggling with dependency and learning issues that often have a gender dimension (cf., Belenky, Clinchy, Goldberger, & Tarule, 1986).

The fourth assumption was that the First-Year Intercultural Experience should be tested in a variety of cultural venues. The idea, after all, was not to create Thai or German or Mexican specialists. True, it would be important to provide enough culture-specific preparation for students to have the possibility to appreciate, enjoy, learn from, and feel effective in the host setting. But the more important emphasis was to be on developing individuals with the capacities to learn and respond effectively in any setting. Thus, we concluded that we should expand our first-year courses to places beyond Thailand to determine whether our teaching efforts were valid in culture-general terms.

The fifth assumption was that, in order to test the First-Year Intercultural Experience concept, adequate student and faculty participation would have to be ensured in spite of the costs involved. A month abroad is expensive: depending on venue and itinerary, costs per student range between $2,000 and $3,000 for direct expenses beyond tuition and regular fees. Roughly 70% of Hartwick students receive some financial assistance to help offset the considerable costs of a private college education; an additional $2,000 to $3,000 is just not feasible for many of our students. Consequently, there are serious inequities when it comes to the access students have to experiences abroad during the January term.

Hartwick is much like other schools in this regard, for the problem of financial

accessibility to study abroad opportunities is pervasive. At least for the duration of the Luce Project, however, the college has been able to reduce the program fee significantly by offering partial scholarship subsidies to every student selected for participation in a first-year program. The grant also provided travel funds for faculty to develop program sites abroad and honoraria to participate in workshops. Faculty expenses during the trip itself have been covered by student fees, inclusive of the Luce scholarship subsidies.

The sixth and final assumption involved the recognition that all participating faculty would not be equally capable of facilitating a First-Year Intercultural Experience. They would need to be prepared to implement a markedly different educational approach from what most of them had been trained—or had taught themselves—to provide. Therefore, a major component of the grant took the form of a series of faculty development workshops over the three-year Luce Project aimed at course design, logistical preparation, and pedagogical discussion.

The pedagogical dimension was especially important, since it was here that faculty could explore such major areas as learning processes, learner-centered and experience-based methodologies, the nature of intercultural experience, the role of group dynamics, and the psychology of younger students undergoing multiple transitions.

Perhaps most important was the collegial support required and received throughout the project. The five First-Year Intercultural Experience courses were invariably intense and in several instances volatile. At times, faculty felt that institutional support, while genuine at the philosophical level, was wanting at the practical level with respect to course overloads and lack of widespread understanding of the project's emotional and time demands. The faculty workshops provided invaluable opportunities for peers to vent, reflect, explore alternatives, regroup, and feel confirmed in the ultimate purpose of their efforts. The constructive—and in retrospect, indispensable—role of these forums cannot be overestimated.

Preparing to Implement the Courses

The various considerations and assumptions described above have had a constant, even if at times tacit and elliptical, influence on the evolution of the project. This influence was apparent in the five-step sequence by which we prepared for the actual

implementation of the courses. I detail the sequence in the hope that our approach and experience will be of concrete, practical value to other institutions.

Step 1: Selecting Faculty

Susan Gotsch, Hartwick's Vice President for Academic Affairs and Dean of the Faculty, sent a memorandum to all full-time faculty describing the Luce grant and inviting applications for participation. The criteria for participation emphasized motivation to work with first-year students, willingness to incorporate experiential methodologies, interest in working interculturally, a commitment to the three-year duration of the grant, and a willingness to serve as a resource in first-year intercultural education to other faculty after the grant period. Culture-specific experience, while highly valued, was by no means an absolute criterion. Faculty from all disciplines were encouraged to express their interest as a way to offset the perception that experienced-based, intercultural education is largely the purview of social scientists.

In fact, all faculty who applied ended up being qualified for involvement, which was fortunate since it would have been politically and personally awkward for anyone to have been rejected. Originally, 10 faculty members, in addition to myself in my capacity as Dean of Global Studies and as project director, comprised the core group. Two additional faculty and two staff members later joined the core group. The disciplinary backgrounds represented eventually included anthropology, economics, English, French, geology, nursing, psychology, religious studies, sociology, Spanish, and zoology. Each of the faculty members had taught at least one January term course abroad, and one had directed two first-year experiences to Thailand. The majority had taught on-campus seminars specifically designed for first-year students. Four members had received Hartwick's top award for teaching excellence. The group members' country-specific experience ranged from moderate to extensive. Genders were almost evenly divided, but only one person was of diverse (in this case, mixed European-Latina) background.

Step 2: Addressing Structural and Administrative Issues

The first year of the project was largely spent working out the welter of considerations that inevitably seem to accompany innovations. Since 1980, Hartwick has had a 4-1-4 academic calendar. The January Term, as the one-month semester became known, was particularly conducive to off-campus programming. Where the usual January term course carries one unit (approximately the equivalent of three semester hours) of credit,

the new course would merit twice that number in recognition of the extensive pre- and post-trip classroom components. Where the usual January term course earns credit in a particular academic department, this course would need to carry interdisciplinary credit. Where the usual January term course meets a general education distribution requirement related to the academic department offering the course, the non-content orientation of the First-Year Intercultural Experience posed new general education questions. Where the usual January term course gives us most of the preceding spring term and two months of fall term to meet enrollment goals, the need for an earlier start date for this course, coupled with the fact that the first-year class would have arrived only recently on campus, created difficult enrollment and scheduling problems. Finally, the first-year innovation presents persistent issues related to faculty course load, release time for new course development, departmental teaching allocations, and compensation. Coupled with the First-Year Intercultural Experience's unusual emotional and time demands that are noted elsewhere, faculty development and support considerations were—and continue to be—of central consequence.

In sum, deliberations on numbers, dollars, schedules, curricular constraints, and course loads took up more time, at least in the earlier faculty workshops, than did discussion devoted to pedagogy. Gradually, however, the proportion of time spent on pedagogy increased as structural and administrative matters were resolved.

Step 3: Selecting Sites

The Luce Project was designed to focus on substantive and logistical preparation in the first year, implementation and evaluation of two pilot courses in the second year, and, based on the results of the first two pilots, modified implementation of three additional pilots in the third year.

The January term component for each of the five courses was designed to take place in a different cultural setting, the theory being that the culture-general approach to undergraduate learning with which we were experimenting should be tested in a diverse range of countries. Ultimately, courses would go to Mexico, Germany/France, Jamaica, South Africa, and Thailand. (At one point, we had hoped to include one U.S. site, but the Luce Foundation's international grant parameters precluded that possibility, even though the grants officer recognized the concept's validity in intercultural education terms.)

Site selection was subject to two considerations. First, the faculty going to a particular venue should have a personal and/or academic interest in it; without such an

interest, we reasoned, there would be less incentive for involvement, and commitment would be more difficult to sustain. And while the de-emphasis of culture-specific learning goals was genuine, the practicalities of international travel and faculty credibility in the eyes of the students made it wise to make sure that at least one member of each faculty team had expertise in that particular culture. (In most cases, those who did not have that background received grant funding for pre-course site development visits and enhancement of cultural expertise.)

The second consideration was to select sites that would allow us to build upon and extend existing institutional linkages and exchange relationships, all of which had been initiated in the past by Hartwick faculty. Thus in Mexico we worked with the University of Chiapas; in Germany/France, Hochschule für Technik und Wirtschaft Mittweida (the University of Mittweida) and the University of Nice; in Thailand, Chiang Mai University; in Jamaica, the University of the West Indies; and in South Africa, the University of Witwatersrand (with which we have no formal exchange agreement but where the two professors directing the first-year course had previously taught).

Step 4: Matching Faculty Teams

A defining characteristic of the First-Year Intercultural Experience is that it is team-taught. Significant benefits can accompany a learning experience that is co-facilitated—but only if the combination of resources is well considered. As Bennett, Bennett, LaBrack, and Pusch (1998) suggest,

> Co-trainers may have similar or different teaching-learning styles, social backgrounds, or content specialties, but it is useful if they contrast in any and all of these areas. Co-trainers seek to cooperatively present an integrated training program so participants will benefit from the synergistic effect of having more than one trainer in the room. Co-training implies an equality of status, a comparability of experience and knowledge, and a co-equal position within the instructional setting. (p. 1)

While training and teaching are by no means synonymous enterprises, the preceding observations are applicable to team-teaching in academic settings. For example, Bess and Associates (2000) suggest that

> Teaching team members must obviously be intimately connected with one another as their tasks are crucially interdependent...members' skills and temperaments not only must suit their tasks but also must be mutually compatible and complementary... In solving problems in teaching, the team must address four critical inevitable challenges—exchanging relevant information, learning as individuals and learning as a group..., sustaining high levels of motivation, and negotiating differences. (pp. 211-12)

The foregoing observations about team-teaching are especially relevant in intercultural settings. As our Luce Project colleague Kate O'Donnell (2000) put it after her experience with the group of first-year Hartwick students in Chiapas, Mexico,

> I...felt the tremendous weight of responsibility that came with overseeing a group of students in an off-campus context. More than ever, I knew that having two faculty members was a bottom line necessity. Often, one faculty member had to do banking while another arranged transportation. There were also those moments when it took two heads to sort out the best plan of action in difficult circumstances, like negotiating military checkpoints. Finally, I needed another person for emotional support, debriefing, laughing, and maintaining my energy. (p. 30)

A host of factors, then, influences the composition of faculty teams, including interdisciplinarity, gender, and interest in working with younger students. However, there are deeper and more subjective dimensions of compatibility and complementarity involved. The team must be comfortable with each other both personally and in terms of teaching styles, even though their personalities or teaching styles might be quite different. Family and personal circumstances that might impact one or the other team member's frame of mind during the time abroad often need to be discussed for the sake of mutual support and combined effectiveness. Openness, adaptability, and trust between the two leaders must be implicit if an intensive sojourn with 15 to 20 first-year college students is to succeed.

Step 5: Designing Courses and Preparing Faculty and Staff

The core group of 12 faculty and three staff members comprised the project's

foundation. Prior to determining teaching teams for each of the individual courses, deliberations regarding logistics, departmental issues, curriculum, and methodology occurred entirely within the larger group. Once the teams were formed and courses assigned, the pairs took on the task of designing and planning their courses and making their own site arrangements. At that stage, the larger group became a crucial peer review, feedback, brainstorming, and debriefing resource for the teams. No outside experts were brought in at any time; rather, the group relied on its collective and comparative experiences.

There are distinct disadvantages and advantages to this approach. Chief among the disadvantages is that constructive "outside" ideas might be absent from the deliberations and that blind spots borne of institutional tradition might go unnoticed and uncorrected. Chief among the advantages, however, is the solidarity that comes from recognizing what colleagues—individually and collectively—have to offer. This latter dimension became important for both the design of the courses and the development of faculty skills and perspectives. Trust and solidarity within the larger group were largely reflected in the individual teams, a fact that seemed to facilitate each team's decisions about the course's thematic structure (*Europe in Transition*, *Tradition, Continuity, and Change in Chiapas, Mexico*), content, methodology, and logistical arrangements.

Epilogue

For the most part, my comments thus far have described the institutional and programmatic activities and considerations that came into play as we developed the First-Year Intercultural Experience. Now that we have completed the Luce grant, I have several post-project observations to share.

I look back on what we did with a mixture of pride, affection, and uneasiness. The pride comes from having been part of an extraordinarily intense and creative effort that yielded quantum gains in individual and collective learning and that gave participating students an unparalleled opportunity—and a first opportunity for many—to experience another culture.

The affection comes from having grown to know a group of colleagues very, very well. For more than three years, we held searching, far-ranging, often intimate conversations that stretched our emotions as well as our intellects. Throughout, I unfailingly had

the sense that we were in it together, that people cared about one another as well as our common enterprise, and that we were committed to the honest examination of an experience that was unique to all of us in its depth and level of challenge.

Yet, I would feel less than forthright if my observations did not include my questions and qualms, both about what we have done and what remains to be done at Hartwick College with respect to intercultural/international education, in general, and the First-Year Intercultural Experience, in particular. The faculty evaluations of our efforts presented in Chapter 7 deal with many specific questions and qualms that I will not repeat here. Rather, I will mention two areas of general concern that remain of central and continuing importance to me as an administrator: (a) faculty readiness to offer the kind of education we propound here and (b) the institutional sustainability of our approach.

With respect to faculty readiness, I go back to the anecdote with which we began this book and Larry Malone's admission that "having a Ph.D. in economics in no way prepared me for this experience. It was the most unusual and remarkable experience I've had in 12 years of undergraduate teaching." This disclosure comes from an individual who is an award-winning faculty member, a professor whose students respect him for his teaching and his commitment to their learning. My concern regards the realization that even for Larry, who is far above any conceivable "average" when it comes to the native ability to facilitate such a challenging educational methodology as the First-Year Intercultural Experience, it was very tough going. The question haunts me: How much can we reasonably expect faculty, hired for knowledge in an intellectual area, to be proficient in the combination of group dynamics, age-related transitional processes, and intercultural expertise that the First-Year Intercultural Experience requires? This will be a pivotal issue to resolve in our attempts to expand off-campus offerings and include more faculty in the implementation of these courses.

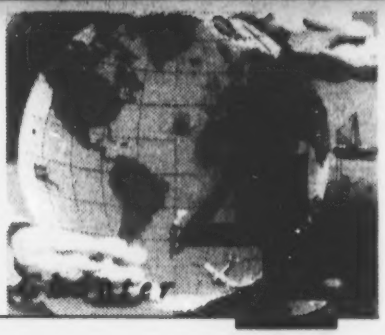
With respect to institutional sustainability, our struggle is both financial and structural. Hartwick, or any institution wishing to implement this approach, must come to grips with ways to help students participate in opportunities like the First-Year Intercultural Experience. Financial considerations also must include stipends and honoraria for faculty teaching the experience, as well as funds for site development. As an administrator, it falls to me and the College's development team to generate these funds so that the gap between an inspiring philosophy and its practical realization is narrowed, if never totally eliminated. This challenge, and its attendant anxieties for administrators, cannot be minimized.

The structural dimension of institutional sustainability includes such thorny is-

sues as course load, release time, scheduling, and credits. These topics will be discussed at length in Chapter 7 but merit a brief introduction here, especially since they pose fiendish challenges from an administrative perspective. Course load is problematic because the First-Year Intercultural Experience, which is essentially interdisciplinary in its design, is a non-departmental offering. Thus there are inevitable tensions over course coverage within a faculty member's home department. Release time is problematic because it interferes with the faculty member's ability to cover home department requirements. And, insofar as the faculty member cannot easily save or "bank" release time, he or she ends up teaching the First-Year Intercultural Experience as an overload, a reality that has a negative effect on both the quality of effort and morale. A satisfying solution to the problem of scheduling of the First-Year Intercultural Experience has been elusive, and we continue to seek efficient ways to build this year-long, interdisciplinary course, with its unique January term abroad, into the totality of a first-year student's—and each participating faculty member's—schedule. Similarly, we have yet to determine the best approach to awarding academic credit for the First-Year Intercultural Experience: How many credits is it worth? Should the credits be awarded phase by phase (i.e., the appropriate number of credits for the fall, January, and spring terms, respectively), or only in total once the entire course is completed?

Faculty preparedness and institutional sustainability were administrative concerns throughout the Luce Project. As of this writing, they still are.

In the next chapter, Larry Malone provides a faculty member's impressions of the approach I just described from my administrative vantage point. The focus of Larry's narrative is the particular First-Year Intercultural Experience course, entitled *Europe in Transition*, that he team-taught with Mary Snider. I participated in both the preparatory and in-country components of the course to help cover a short period when Mary was not available. In fact, our common experiences with *Europe in Transition* specifically led the three of us to write this book.



An Economics Professor's Perspective: Educational and Personal Considerations

by Laurence Malone

Experiential learning is a leitmotif in our book. In this and the following chapter we take that organizing theme to an individual level, as faculty, in recounting and connecting the educational and personal considerations that made learning interdependence side-by-side with first-year students one of the most intriguing journeys of our lives. We, too, were required to practice what we were preaching as we deepened our understanding of our students, our intercultural worldviews, and ourselves through our shared experiences.

A Personal Journey in Learning Interdependence

I arrived as a new faculty member at Hartwick College in 1986, with all but one of my intercultural experiences having been in the United States. While I had just left a neighborhood where Anglos like myself were few, I had never boarded a plane bound for another country. Nor was I appropriately credentialed in international economics, despite having spent the previous three years at New School University, where 70% of the students were non-U.S., temporary residents. My predecessor, however, had taught a course in international economics as an infrequent elective, and the department chair asked if I would be willing to do the same. He was undeterred, even after I told him that I had not even taken the course as an undergraduate.

By the time tenure was granted six years later, I had thrice co-led Hartwick College January term intercultural courses to Germany; been a witness to the demolition of the Berlin Wall; co-founded, with European Union support, an entrepreneurial training

program for unemployed women in eastern Germany; and lived for a summer in a mountain village of 70 peasants on the Adriatic coast of (then) Yugoslavia. My international economics course, which I had reluctantly offered the first time to eight students in my second semester of teaching, became one of the most popular in the College. I offered the course every year, and the economics department was a pioneer nationwide in designating it as a required intermediate-level cognate for the major (joining microeconomic and macroeconomic theory).

Six years at Hartwick had transformed me through a professional odyssey of experiencing, interpreting, and assimilating global interdependence. Although I, too, had shared the same northeastern U.S., small-town background of most of our students, the wellspring of my "worldly makeover" is clearly part of the legacy of our January term intercultural programs.

Prior to my faculty appointment, a January term course entitled *The German Economy in Contemporary Europe* had been offered in the Economics Department on an alternate year basis since 1980. Twenty students, directed by two faculty members, traveled through Germany over 24 wintry days. Visits to four major cities, which always included West and East Berlin, were interspersed with day-long forays on the Inter-City rail system. The five days we spent in each city were filled with manufacturing facility tours, cultural programs, and meetings with government officials and business leaders. The students enrolling in the course all had junior or senior standing, and the experience provided a comparative context for their U.S.-based knowledge of economic theory and policy. Those enrolled, however, had usually completed the international economics course prior to the trip.

Government, business, and educational contacts I had made while planning and conducting three versions of *The German Economy* were parlayed into the other intercultural experiences I had during my first half-dozen years at the College. A connection with CDS International, a German business educational exchange organization, resulted in the design of ReBound, a year-long program to assist 45 unemployed eastern German women with devising and implementing plans for their own small businesses. A contact in Cologne led to the summer stay in (then) Yugoslavia, where I spent much of the time as a recluse drafting my second book on the development of the American economy before 1860.

My acquired background in intercultural learning thus stemmed from a combination of basic curiosity and deliberate attempts to cultivate a late scholarly interest in

international economics, which I had taught twice before I went abroad for the first time to conduct *The German Economy in Contemporary Europe* in 1987. The January term course was squarely grounded on the foundation of international economics, and, for me, the three trips nurtured a more sophisticated understanding of contemporary Germany. After those first six years at Hartwick, aware of how I had been changed by those intercultural excursions, I began to think more often of the personal transitions that occur over a lifetime. In part, I was maturing (or simply getting older). But as a teacher committed to the personal and intellectual growth of college students, I was increasingly drawn to the difficulties first-year students encounter in the move from high school to college.

In my early years at Hartwick, I had participated in the design and implementation of our College-required first-year seminar. Guidelines established by the faculty for the seminar mandated that it would be a relatively small class (15-20) of first-year students only, that the specific material taught would be instrumental in helping the student negotiate the transition to a college-learning environment, that it would encourage active learning and the development of intellectual and communication skills important to continued success in the college setting, and that the subject matter of the seminars would be open and could count (where appropriate) toward an academic major.

I have subsequently taught a first-year seminar every fall as either a non-disciplinary or disciplinary course. My first two non-disciplinary seminars were entitled *Work*, not surprisingly the last of the inaugural group of 25 seminars to fill during registration that year, and *Scarcity*. In more recent years, I have offered *Introductory Microeconomic and Macroeconomic Principles* as disciplinary-based first-year seminars.

I have also served, since its inception, as a faculty mentor in the Hartwick Foundations Program, an orientation program that extends over the first two months of the Fall Semester. Foundations is conducted for groups of 20 or fewer first-year students by a mentor from the faculty, staff, or administration, and a student mentor with at least sophomore standing. The goal of Foundations is to help first-year students make the transition into the first term of college. Initially, faculty stipulated that Foundations should be treated as a class, with regular readings and assignments to be completed and evaluated. The effort to treat Foundations as a course sprang from its status as a requirement for graduation (on the order of a physical education requirement). Since that time Foundations has evolved into a series of large-scale common event presentations on social and academic themes, followed by weekly small group discussions. My approach to the

discussion periods has been to facilitate an encounter group for students who are socially and academically adjusting to college. Indeed, what students have said in those meetings during the first weeks of school inspired me to look at college itself as a profound cultural immersion, replete with frequent episodes of culture shock, for most first-year students.

Given this evolution and mingling of intercultural learning experiences and issues pertaining to adjustment to college, I jumped at the chance to develop and pilot First-Year Intercultural Experience courses when David Bachner secured the Luce Foundation grant. I was especially intrigued by how the Early Experience emphasis would provide a context to further explore ways to address the socio-cultural and academic issues of transition faced by first-year students.

Where Does An Intercultural Experience Course Come From?

Faculty pairings for the Luce Project teamed me with Mary Snider, a French professor and chair of the Hartwick College Language Department. The match was assigned by David in advance of the design of a course and selection of locale. Similar to my background in offering January term trips to Germany for juniors and seniors, Mary had considerable experience in designing and leading January term programs to France for French majors and other interested students. An economist and a French language and culture expert offered a dichotomy with a wide range of possibilities—the deep-seated appreciation for cultural nuance mixing with a practitioner from a discipline convinced that human behavior is reducible to a few unifying principles. Actually, Mary and I had previously worked together on an American Council on Education (ACE) Foreign Languages Across the Curriculum (FLAC) grant she had secured for the College, and we shared a commitment to cultivating language learning among college students in non-traditional ways.

Working with a partner to design and co-teach a course presents added challenges and burdens. Faculty typically labor alone and make decisions with considerable autonomy. When co-teaching, one gives up the convenience of individual accountability and responsibility and solitary contemplation, choice, and reflection to continuous dis-

cussion and rationalization. In a word, co-teaching demands a steady diet of meetings. Decisions can no longer be made spontaneously or instantaneously, after long intervals of gestation (or procrastination). Instead, schedules must be coordinated, and time must be allowed for every decision to be cleared through the other party. Still, the work with Mary on FLAC had opened new doorways to contemplate how foreign languages could be incorporated into courses, and I was excited by the prospect of teaming up with a language expert for the Luce Project.

In our case, the greatest single obstacle to developing a First-Year Intercultural Experience course was finding a common time to meet regularly. Mary and I had opposite-day teaching schedules, and we were both newly appointed department chairs charged with rebuilding our staffs after retirements.

At our first evening meeting, we acknowledged that, although we had an open field to design a course, a European setting would make best use of our expertise. An inventory pointed to the strength of our previous experiences abroad—acquired through travel and intercultural learning and formal academic training and scholarship. Mary had lived and studied in Paris and Dijon, France and Freiburg, Germany and had conducted January term trips to several locales in France. She had also forged an institutional connection with the University of Nice and an educational association that arranged homestays for her students there. I had a scholarly interest in the European Union, with special interest and expertise in Germany. Moreover, my consulting work on ReBound had yielded a formal institutional connection for Hartwick College to Hochschule für Technik und Wirtschaft Mittweida, a small college in Middle Saxony. Our joint expertise thus pointed to either Nice or Mittweida as prospective sites for the month-long First-Year Intercultural Experience.

Before we made our choice of locale for the program, we benefited greatly from taking inventory on a second, more personal level. We were forthright in acknowledging what we could, and could not, expect of each other. Mary was planning to travel in Europe for much of the summer preceding our trip, and my second child would be six months old when we would depart in early January. As department chairs, we were supervising and mentoring new junior faculty, hiring more faculty, and facing the prospect of conducting and authoring reviews of our major programs for external evaluation. A book based on my dissertation had been accepted for publication and was nearing completion; meanwhile, Mary was using semester breaks to travel to Rhode Island for

field research on language and cultural identity of the Franco-Americans of Woonsocket.

Our tangible attempts to design the course, with six months lead-time, were thus constrained by when we could find time to coordinate planning, discuss the structure of the course, and do the detail work required to travel with 15 students. It would have no doubt been easier to make decisions alone—in the shower, en route to the supermarket, or during one of those rare respites from student visits during office hours. Moreover, a typical classroom course requires careful thought with respect to the specific elements of your discipline that will be addressed, learning strategies, tasks for students that are best-suited to accomplish the goals of the course, and the appropriate tools and evaluation elements to use. These pieces are eventually captured in the learning contract that is embodied in the course syllabus. But developing and scheduling a month-long intercultural experience involves the added, and highly complicated, element of logistical planning. In lieu of classrooms, locations are required. With locations come the problems associated with the means to get to and from those locations and with the events that are scheduled to occur at those locations. The logistical aspect of creating our course, and any course that includes an intercultural trip, would prove to be the most challenging task of all.

Europe in Transition

Deliberations among the participating faculty and staff in workshops during the first phase of the Luce Project had determined that the First-Year Intercultural Experience course would have three components. Each course would consist of 21 hours of pre-trip classroom preparation during the fall semester, followed by a cultural immersion of approximately four weeks, and conclude with a debriefing phase of another 21 classroom hours in the spring semester. Given the 4-1-4 Hartwick calendar, the preparatory phase would be scheduled for the last seven weeks of the fall semester, followed three weeks later by the month-long trip during our January term and, after a week-long break, debriefing would take place over the first seven weeks of the spring semester. In terms of course units and contact hours, the students would receive two full units (in a 36-unit system)—or the equivalent of six semester hours of credit. Students would also receive credit for the college-required first-year seminar and another credit in satisfac-

tion of a Curriculum XXI requirement, as determined by the faculty conducting each course and approved by the faculty governance system. Mary and I decided not to allow the course to count toward the college language requirement because it might raise thorny issues relative to actual competency. Instead, we chose to assign credit toward our interdependence curriculum requirement in the social and behavioral sciences.

Cost constraints also played a large role in decisions eventually made with respect to developing the travel phase of the course over the January term. Changes in prices normally occur over a long time horizon and are driven by real changes in economic conditions and markets. But in an international setting, changes in money markets, relative to currency appreciation or devaluation, mean that exchange rates can fluctuate drastically over the span of a few months. This often makes budgeting for four weeks of travel, six months or more in advance, a precarious undertaking. For items not contracted and paid in advance, I assume that the actual cost will be 20% more when payment is due. My previous January term experiences in Germany had also yielded the knowledge that summer is not the best time to book international flights for January. Usually, if you are patient, by November discounts will abound for travel to European cold-weather climates. Institutional affiliations with host colleges and universities can also reduce program costs significantly, and in our case we had two to choose from. In the end, we decided to offer our course in both France and Germany since we had strong institutional connections in Nice and Mittweida. Although the two sites were separated by hundreds of miles, we tentatively set a budget constraint of $2,200 per student for four weeks, a figure that would cover all travel, lodging, meals, and admissions and fees. The partial per student scholarship subsidy from the Luce grant brought the final program fee to $1,500.

These dual venues, the travel required between them, and our site expertise determined the theme and title of the course—*Europe in Transition*. Our host institution connections offered the prospect of an introduction to contemporary European language, society, and political economy. The focus would be on Germany and France as distinct nation-states and members of the European Union. Students would complete two residencies—one with native German students and faculty at Hochschule Mittweida and another with native French students and faculty at the University of Nice. Between those 10-day residencies, we would travel by train from Mittweida to Nice with two-day stopovers in Munich, Germany and Lugano, Switzerland. Munich would be a free weekend

to avoid the overnight train, and we would also spend two nights in Lugano, where Tim Keating, a former associate dean at Hartwick, was Dean of Franklin College.

The "transition" theme also evolved from our recognition that Europe offered a cultural landscape rich in a history of common experience and contrast. The landscape of Europe saw the two major dramas of the last half of the 20th century—World War II and the Cold War—play out. European studies of all disciplinary varieties have long occupied a central place in the curriculum of liberal arts and sciences colleges, and Europe offers distinctive languages, political systems, religions, sexual attitudes, work rules, and ceremonial rites for comparison. But contemporary Europe, as a holistic cultural, political, and economic entity, is undergoing a profound transformation. Some of these socio-cultural changes are attributable to political economic transition in eastern Europe and the European Union; some are owing to shifting western cultural attitudes and values; others come from blending cultures within the context of a United Europe. With Europe clearly in transition, our recognition of that as scholars interested in two of the leading nation-states of Europe led us to settle on "transition" as the unifying theme for the course.

But consonant with my experiences working with groups of new students in our first-year seminar and Foundations programs, the primary objective of the course was to recognize that the learning experiences derived from *Europe in Transition*—both in the classroom and during the trip itself—would provide settings in which students could seek greater acceptance and understanding of transition from a personal perspective. At the start of the preparatory phase of the course, the students would be in transition from high school to college, having left behind close relationships among family and friends in the weeks leading up to the start of the course. These were students discovering and adjusting to the new learning environment of a liberal arts and sciences college—classes met for just a few hours a week and instructors expected considerably more independent learning than is required in a typical secondary school setting. Themes central to models of learning valued at Hartwick would consequently be emphasized in *Europe in Transition*, including student as researcher, learning by doing, peer mentoring, and the close trust required in forming working relationships among faculty and students. In sum, we reasoned, the backdrop of acquiring a facility for cultural adaptation and understanding through content-specific knowledge would also serve to involve a higher regard for the experience of acquiring a liberal arts and sciences education.

The Antithesis of Transition

An obstacle to our thematic plan and goals for the course emerged at the conclusion of the year-long planning phase of the Luce grant. As noted by David Bachner in the previous chapter, our charge in a series of one-and two-day faculty workshops had been to sketch out parameters and a template for the first-year intercultural experience courses. Other faculty and staff who made up the Luce Project group were skeptical of our "program on the move" when the design for the January term segment of *Europe in Transition* was presented to them. An intensive cultural immersion, in a single location, was preferred by the group for a program of such short duration (approximately four weeks). We subsequently referred to that model as the "based program" approach. Several faculty were particularly fearful of the "touristic" allusions and implications of shifting between the Mittweida and Nice locales, mixed with the short two-day stopovers in Munich and Lugano. Similarly, others were troubled by the stereotypical attraction of a trip to Europe among 18 year-olds and the consequent association with "trekking across the continent" as we traveled through four countries in four weeks.

We responded to these concerns with the argument that such transition was, indeed, at the heart of the experience. Movement by train was emblematic of life in the European Union, where people move from nation to nation with the same frequency and ease that Americans move from state to state. The transition theme, in an experiential and personal sense, and the nation to nation transitions of the trip, served to underscore the comparative context. The context itself was intended to work simultaneously on multiple levels: "less developed" versus "developed" in the case of rural eastern Germany and Munich, Lugano, and Nice; differentiating the cultures of Germany, Switzerland, Italy, and France; and the personal journey and inner reflection of the individual within the context of a group of energetic first-year students in a demanding college class.

Some of the cognitive dimensions of the course admittedly hinged on the Inter-City European train system. The train was the key to convincing the Luce Project group to test the "program on the move" model through our *Europe in Transition* course. Trains had been the perfect place to debrief and meet with students, one-on-one or in small groups, on my previous January term trips to Germany. In designing *The German Economy in Contemporary Europe*, I had followed student leads in avoiding unnecessary classroom meetings, unless those meetings were seminars conducted by Germans. The classrooms

were back at Hartwick, we were in a living laboratory, and our time on location was limited to just four weeks. Extended train rides provided ample time to check in with every student, both through formal interviews and casual conversations. Interviews offered an opportunity to express and address concerns, to answer questions, to review journals, and to provide face-to-face feedback on performance. Since three of the train trips for *Europe in Transition* would take an entire day, there would be plenty of time for debriefing and for the students to complete written reflective essays we intended to assign.

Another key piece of the comparative dimension of transition would be the student-to-student contact incorporated into our stays in Mittweida, Munich, Lugano, and Nice. Our Hartwick students would live with Mittweida students in their on- or off-campus residences for a week. They would stay in the Haus International with students from around the world during their weekend in Munich. In Lugano they would have two free days to mix with other American and international students enrolled at Franklin College, and in Nice the students would reside in a hostel and meet with students from the university. Students are inherently curious and comparative about the lives of peers, and the interplay of curiosity and comparison is particularly facile in settings where U.S. culture thoroughly permeates, as in much of Europe. Musical taste appears to function as a first-order unifying principle but is not truly comparative with the wide reach of U.S. culture. Attire is another immediate emphasis that is explored on much the same western "comparative" basis. Food, because it must be ingested, causes anxiety, especially if someone has atypical dietary requirements. It was our expectation that the opportunity to live with and among other students would penetrate these superficial bases of comparison and provide more meaningful observations during the cultural immersion.

From our work on the Hartwick Foreign Language Across the Curriculum Project, Mary Snider helped me recognize the value of introducing students to new languages. Since language has a decisive role in cultural learning and understanding, acquisition of the rudiments of German and French was accorded a central role in the course. We hoped that even a minimal facility for German and French would help with cultural acclimation and inspire the students to continue efforts at second language learning after the course.

Mary had acquired a strong working knowledge of German, especially during her studies in Freiburg, that was far better than my own. My second language, French, largely untouched since high school, was less proficient than my grasp of German, which had been acquired through experience and a three-month summer residency in eastern

Germany. We elected to conduct the language training during the predeparture phase of the course and to employ students with high school experience in German or French as peer mentors. Six hours of classroom instruction in each language (12 of the 21 hours of the preparatory phase) were built into our syllabus.

Is This a Course?

The preparatory phase of *Europe in Transition* met once a week seven times, for three hours, over the last half of our fall term. Since the program was selective, students applied at the beginning of the term and were interviewed, in groups of three, at the end of the third week of school. The small group interviews were particularly effective in revealing how students would act with their peers—reticent students were generally reticent; effusive students were effusive. In the end, 15 students applied for the program, and, after the interviews, we had no reservations about accepting all 15. Among the 15, there were four men and 11 women.

Despite the fact that the students were dispersed around the College, and had only been in residence for six weeks, the group had some pre-existing points of cohesion by our first class meeting midway through fall semester. Many of the students shared common residence halls, classes, or Foundations groups. And the group interviews for the program, which had been randomly assigned by us, had served as another early point of contact for students in the group, especially with the excitement generated by the prospect of traveling to Europe. As a consequence, and as a function of a small college environment of 1,400 students, the moments leading up to the start of the first class, as the students filed into the room, had the feel of a reunion. This was quite a contrast to the skittishness that faculty typically encounter among students on the first day of class.

As with any course offered the first time, we failed to anticipate everything we would experience during the preparatory phase of the course. But no amount of training would have prepared us for the personal behaviors we would encounter before we left the country. The eventual irony was that a course entitled *Europe in Transition*, with our predilection as faculty to stuff it full with hefty helpings of content material, turned, in part, into a forum for first-year students to work through issues of transition to college.

Our planning had focused on preparing the students for a cultural immersion experience that would start 10 weeks after the preparatory phase began. Yet, sitting right before us, for three hours the last seven Wednesday evenings of the fall semester, was enough diversity to ensure that the preparatory phase itself would be an intercultural immersion for every student in the group.

The students came from a wide income distribution. Some lived in rural areas and had never spent much time in a large city, while four had lived in New York City and had never spent much time in a rural environment (where Hartwick is located). Two had been born in the Dominican Republic; several had grown up in exclusive suburban neighborhoods. One came from a rural K through 12 school with a graduating class of 30. Two others were art majors. Two were African-Americans, and one was Hispanic. We had not anticipated that the personal transition objective built into the course would provide a comfortable setting for students to unleash divergent ideologies, world views, and religious preferences and non-preferences. As the course began, we were about to embark on an in-your-face, urban vs. redneck, black vs. white, grunge vs. hip-hop culture clash.

Many Hartwick January term program directors relate that this type of cultural "within U.S." collision frequently occurs on month-long overseas programs. Invariably the demands of traveling in large numbers bring out cultural and other differences among students. This is where those who advocate homestays make an especially meaningful contribution to the debates on cultural acclimation and assimilation. Since we were spending considerable time together as a group before our departure, we hoped to get beyond the normal intergroup issues that are usually encountered at the outset of traveling. Team-building and forging group cohesion and respect would consequently become a core feature of the preparatory phase of the course. Clashing issues among group members were painfully evident in their efforts to make plans for a major task-oriented requirement of the course—the preparation of a multimedia group presentation to the Mittweida and Nice students on U.S. culture.

To provide time for the students to make initial plans for the multimedia presentation, Mary and I left the room, soon after the start of the second and third class meetings, for one-half hour. In our minds, these brief intervals of class time, absent our authority, were intended to cultivate leadership within the group, to derive a division of labor relative to the tasks at hand, and for the students to arrange other times to meet

outside of class. We also anticipated that students would wrestle individually with the kinds of personal issues of transition that typically occur within the context of a group living and traveling in close quarters for a month. Having the students reflect on the issues of "who am I," "where am I," and "how do I define myself in relation to others," within the confines of a new group, was as much our goal as completing the task of developing the multimedia presentation. Instead, what occurred was that the group failed to come up with an organizational hierarchy, and a worst-case, completely unanticipated, scenario was realized—the students never came close to achieving the objective of having a presentation in hand when we left for Europe. Their explanation for failing to move the project forward was "we're all leaders" and "there are too many strong-willed personalities within the group." Our take was that the presentation, and the opportunities for the group to meet without the faculty present, were flash points of cultural conflict. Some students even became angry with us for abdicating our responsibility as their leaders. After all, they said, teachers should give you things to do and tell you how to do them!

It was also clear from the outset, particularly among a group of first-year students, that our professional and personal lives would be carefully scrutinized. Our lofty expectations held only that we would be observed professionally—students would see, first-hand, how a faculty member engages in scholarly pursuits through our serving as role models for socio-cultural interpretation. We expected to be firmly grounded, in their minds, as authority figures given our site expertise, language facility, and scholarly knowledge of contemporary Europe. But, what our Ph.D.s failed to prepare us for was that we would be expected to wear the hats of parent, confidant, and friend. We also failed to anticipate fully that our approach to the course communicated this expectation, even within the context of a traditional classroom. And that classroom, from the start, was always just one step removed from anarchy.

Despite our lofty ambitions, the only pedestal the students elevated us to was the one used by the tour leader to call out the time to reboard the bus. Indeed, once we settled into our seats for the first meeting the group was calling out questions in a manner that was impulsively driven by the kinds of behaviors and anxieties that you might associate with a group of first-time American travelers: Will I be able to move if I am not a good match for my host during the home stay? I am a vegetarian, what will I eat? Where can I do laundry?

Not wanting to temper their enthusiasm, and knowing that many of the questions would otherwise have to be addressed individually (perhaps 15 times), we responded by creating "Question Time," which consisted of the first 20 minutes of class. In that time we would answer any question and concern, as well as provide more complete details of our itinerary. Question Time lasted just three weeks, at which point the students were either sated or no stone had been left unturned.

Outside of allowing for Question Time, the structure of the class, as set out in the syllabus (see Appendix), derived completely from our expertise. Each class began and ended with forty minutes of language instruction—alternating French and German. Because we insisted on work in both languages, we used elementary books designed for travelers—Kristine Kershul's, *French in Ten Minutes a Day* and *German in Ten Minutes a Day* (both from Bilingual Books, 1995). Students with expertise in French or German were expected to serve as mentors during the instruction period. The middle hour of the three-hour class consisted of discussions of readings on political and economic issues in contemporary France and Germany. Students were required to do a presentation on one of the destinations on the itinerary in the fourth and fifth weeks of the preparatory phase of the course. Presentations were generally mediocre, which we attributed to the lack of experience with such a requirement among first-year students. In retrospect, more guidance and individual coaching from us would have helped. But the presentation was the first graded exercise in the course, and it served as a wake-up call to some students, reminding all of them that they had joined a serious academic undertaking. Working on the itinerary subjects also created site expertise within the group, which proved valuable in January as we traveled to the various locales. Finally, the group was divided in half for the task of preparing dinners in French and German cuisine for the last two preparatory meetings. This proved to be another point where students would form close personal relationships prior to our time in Europe, as they had to coordinate every detail of the dinner (we only provided them with a budget and funds to purchase what they needed for the meals).

In writing this chapter, I focused on my experiences with the planning of the Luce Project, the origins of *Europe in Transition*, and the preparatory phase of the course. I did not discuss specific experiences with the month-long trip, or the debriefing phase in Spring Semester. Details of the trip are well-reconstructed in Mary's chapter (Chapter 5) and in the excerpts we have included from five students journals in Chapter 6.

EPILOGUE

Three years have passed since the 15 first-year students took us through *Europe in Transition*. Despite what I wrote above, when I look back upon the course I see that the best-remembered aspects of our month-long journey are the numerous transitions in location and language and the interactions with individuals in four different nations. I learned much during that month from the response of the students and from my conversations with people who shared a full range of experiences common and uncommon to my own. To underscore the nation-to-nation transition, I recall how we drew upon my knowledge as an economist and issued the students' spending money for meals in the currency of the country we had just left (dollars for Germany, marks for Switzerland, Swiss francs and Italian lira for France). One of my other sustained memories is of our two days in Lugano, Switzerland—where I gave a well-received formal lecture at Franklin College on the prospects of a united Europe, but was left speechless afterward in a restaurant when I could not order a meal in Italian, the local language. The lecture had been carefully crafted, but our preparation for the course had omitted a handful of basic words of Italian.

Europe in Transition was much more than a month of travel in Europe. Starting with the preparatory phase and continuing in the years since the trip, I have witnessed transitions of every kind in the 15 students. After the trip, I saw some reconnect with the ethnic identity of their ancestors, some leave the College, some change their majors, and many take a risk in a selecting unusual courses with the kind of self-assuredness that could only be nourished by solo explorations in another culture. Some of the students work in teams so effectively that I would accept them as equal partners in a short-term project or business or educational venture. I find these students to be especially remarkable in their self-awareness and willingness to make uncommon choices when it comes to their education, and I cherish them to the last.

Despite the tenor of some of my statements in this chapter, my commitment to this new approach to learning interdependence is undiminished. In fact, I traveled with another group of first-year students, with two new colleagues, on a second run of *Europe in Transition* in January 2000. We returned to Mittweida, Germany for 10 days and traveled, by train, to Eger, Hungary for 10 days. In the seven-week preparation phase we studied both German and Hungarian (the latter with the help of a senior economics major from Hungary). We stayed with students—at the college in Mittweida and in the

homes of gymnasium students in Eger. The trip began with two days in Munich, included a two-day stopover in Bratislava, Slovakia en route to Hungary, and ended with four days in Budapest. Besides locale, the only major difference was that four upper-level students served as mentors to the 18 first-year students. Two of these equal partners had participated as first year students in the initial *Europe in Transition*, and the other two were traveling abroad for the first time. All four mentors participated in the preparatory and de-briefing phases of the course. When the time comes for *Europe in Transition III*, I will most likely include some upper-level students again since the peer mentoring helped ease many of the transitions faced by the first-year students.

In the next chapter, my colleague and friend Mary Snider offers her impressions of our experience, and she devotes a good portion of her reflections to the trip and the de-briefing phase. In addition to her responsibilities to *Europe in Transition* and the Luce Project, Mary was conducting her regular January term course with upper-level students in Nice. Consequently, she first had to establish the upper-level students in Nice and then rejoin our group in Munich for the train trip to Nice after the first 10 days of the trip. At that point our group would also be mixing with her group for periodic cultural excursions. To supplement our staffing, particularly during our stay in Mittweida, David Bachner was invited to join the *Europe in Transition* course after the second week of the preparatory phase in the fall semester. At the same time, although we were unaware of it, this book was also born.

A Foreign Language Professor's Perspective: Educational and Personal Considerations

by Mary Snider

Working on this book has been a pleasant extension of the partnership Larry, David, and I shared during the Luce Project. Both the book and the Luce Project have revealed very different, but, I feel, compatible and complementary viewpoints among the three of us. In this chapter, my emphasis on language learning and use and my mix of misgivings and gratification emerge as I recount the *Europe in Transition* course from my point of view.

Anecdotal Reaction to the Anecdotal Starting Point of this Book

It was always a treat during my year as a Lecturer in English at the University of Burgundy in Dijon, France, to get letters from friends and family back in the United States. One particular day, I got a nice, long, newsy letter from my mother. In the letter, she mentioned a story she had seen on television about a prestigious university near our home. According to her, a number of clips were shown of students telling a reporter that they did not know the date that Christopher Columbus had come to the Americas, the date of the Declaration of Independence, or other similar facts that, as far as I know, used to be considered common knowledge for any person who had gone through the school system in the United States. Then, according to my mother, "some surly dean" discounted these information gaps, saying that memorizing facts was not what the school strove for; what was important was that students learn to think.

The above incident sounded in my mind as a warning bell when I read Larry's remark, cited in the introduction, about the increasing importance of process vis-à-vis content. I had attended the meeting at which he had made that remark, and, as his teaching partner, I bought into the idea of trying to teach students to process information as opposed to requiring them to store away a set of facts they might or might not be able to draw upon in future situations. However, seeing starkly in print that we should be "increasingly about process and less about content" highlights one of several dilemmas that confronted me as a foreign language professor team teaching an interdisciplinary course, with an off-campus component, for first-year students. I firmly believe that a major part of our mission as liberal arts educators is to teach students to think. On the other hand, I do not want students to leave my classes ignorant of the most basic facts because I was sacrificing content on the altar of process.

As Larry says, we crammed our syllabus full of content, even though we both had to give up elements we felt were important in order to incorporate aspects of one another's disciplines. For example, I told Larry that I would be embarrassed for language-teaching colleagues to know that I was teaching not one, but two, introductory foreign languages in one course and that I was doing so not with a communicative textbook, but with French and German editions of a self-guided instruction manual. Furthermore, only two 40-minute segments of the weekly three-hour evening class were to be set aside for foreign-language instruction and practice. Larry made similar sacrifices as we set about trying to plan a course that would give students a useful preparatory component, a meaningful trip, and a rare opportunity to reflect on their experience as a group after returning home.

As it turned out, the sacrifices we made to course content during the planning phase were minor in comparison to the ones we made in actually implementing the course. As Larry points out, we spent a tremendous amount of time during the fall term answering students' questions and trying to calm their anxieties regarding details of the January term trip to Germany, Switzerland, and France. In addition to dealing with the normal details and questions that would confront any professors planning a trip abroad, we found ourselves needing to devote more time than anticipated to issues of student adjustment to the college setting on both a social and an academic level. As a result, even our modest plans for two 40-minute sessions of language instruction a week were jettisoned more than once. Instead, we sometimes resorted to sandwiching 30-minute language lessons into whatever slot we could carve out.

Language instruction centered around the basic "survival skills" students would need during our four-week trip to Europe. We practiced counting, handling money and stamps, greeting one another, telling about our families, asking directions, reading train schedules, telling time, identifying foods, and using formulas of politeness in French and German. During French lessons, students with an intermediate-level knowledge of French served as leaders for small-group exercises. In German, this was impossible, since only one student had any prior command of basic German. The textbooks turned out to be very "user-friendly" to students who would be required to take on a great deal of responsibility for self-instruction in French and German outside of class. Two successful supplements to the textbook and the authentic materials were songs from Uwe Kind's *Eine kleine Deutschmusik* tape and German and French meals prepared by students. The songs are set to familiar melodies such as "Old McDonald Had a Farm" and contain travel vocabulary, sentences for ordering in a restaurant, and other useful German phrases. It was obvious that these songs had at least some lasting effect when several of our students greeted me in the hallways during the spring semester, after our trip to Europe, by singing, "Bitte langsam, bitte langsam, bitte sprechen sie doch langsam" ("Please speak slowly") to the tune of "She'll be Comin' Round the Mountain." The French and German meals, planned and cooked by students, were a resounding success—more in terms of team building and cultural enrichment than in terms of language acquisition. Nevertheless, students were at least exposed to some of the rudiments of food vocabulary through the meals, reinforcing what they had learned in their books and setting the stage for their language adventures in Europe.

Once in Europe, students were exposed to three different languages: German, during the eight-day residency in Mittweida and weekend-stopover in Munich; Italian, during three days in Lugano, Switzerland; and French, during an eight-day stay in Nice. Because of limited time and the fact that neither Larry nor I speak Italian, students arrived in Italian-speaking Switzerland with no Italian training at all, but while in Germany and France students tried out their language skills to varying degrees. It was during this time in particular that I—and probably they—wished we had spent more time on "content" and less time on "process" during the pre-trip phase of the course. Not surprisingly, students with no background in either French or German tended to confuse the two languages, especially when put on the spot in a situation with a native speaker. On the other hand, several students with prior knowledge of French made noticeable

gains in their confidence level. Most importantly, all of the students proved to themselves that they could function effectively in a foreign-language setting, albeit with timely help from English speakers willing to translate for them.

Back on campus, we devoted the first part of the spring semester to reflections on the trip and to building on prior knowledge. To this end, we gave students six applied foreign language exercises: three in French and three in German. In each exercise, students were asked to examine a text written in the target language for native speakers and to answer questions relating to it. In addition to their prior exposure to French and German, students could draw meaning from cognates, their understanding of the context, visual aids (including pictures and charts), numerals, and acronyms. The texts dealt with such topics as the European Union, the Euro, and the attitudes of young Europeans toward foreign language study. It was during this part of the course that I began to feel less apprehensive about what the students had actually learned with respect to foreign languages. Not only did students surprise themselves and me with their ability to answer the questions correctly, but it was often the self-professed "linguaphobes" who were clamoring to be the first to share their answers in class. Some of these same students had been hesitant to open their mouths to say *bonjour* at the beginning of the course. I also was encouraged by students' answers to the exercise on language attitudes and have been pleased with the number of students from this group who have gone on to study a foreign language or study abroad. Out of the 15 students, 10 of them went on to study a foreign language in the spring semester upon returning to Hartwick, 10 of them subsequently studied abroad again, and four have declared language majors. To give an idea of the significance of the last number, the total number of language majors out of the entire class of seniors graduating in May 1999 was four. More detailed information is given in Chapter 7, but the importance of this enthusiastic linguistic and intercultural follow-up cannot be overemphasized in a country where enrollments languish in most languages even as the need for foreign-language competence becomes more acute.

While the students left the fall portion of our course with much less language proficiency than I would have liked, many of them are now functioning at a higher level than they would have been if they had taken traditional language courses with more emphasis on content. The content taught in traditional courses may have been far superior to what students gained from our fall semester component. However, students in traditional language courses are also much more likely to drop language study altogether

once the courses were "out of the way," rather than deepening their knowledge through additional study at Hartwick and abroad. Furthermore, students in our program have largely overcome their fear of failure in a foreign language and have acquired a good sense of their abilities and opportunities for growth in certain languages. They have experienced the excitement of communicating in a foreign language and are building on that excitement. If non-traditional courses such as this can help ignite a spark in students, they will finish, paradoxically, by acquiring more, rather than less, content—it is an investment that must be given time before the benefits become apparent.

Biting Off More Than You Can Chew

When I first heard about the Luce Project, I was enthusiastic about the idea but hesitant about becoming personally involved. The reason for my hesitation was that, in Hartwick's French program, we have been trying to offer a January term in France to upper-level students every other year, and that trip was due to come up at the same time as the Luce Project trip. Finally I decided I could not pass up such a wonderful opportunity. A colleague suggested making arrangements for someone else to lead the upper-level students' trip to Nice. The more I thought about it, the more enthusiastic I became. Why couldn't the Luce trip finish in Nice, so that both groups could spend some time there together? We had excellent connections in Nice in the person of Nathalie Manghini, a former Hartwick French professor who was highly experienced in cultural exchanges. She and her mother, Jeanine Manghini, had organized homestays for previous Hartwick groups in Nice through the families of students at the École St.-Barthèlemy, where Jeanine is principal. Everything seemed to fall together logically in this early planning phase.

When summer gave way to fall and the two trips loomed closer, reality began to set in and I began to feel overwhelmed. The Luce Project course and trip were already taking far more of my time than I had expected, and there was still the trip for upper-level students to consider. Then, the colleague who had been slated to direct that trip was not able to lead it after all. Still, I tried to be optimistic. My optimism gradually faded as the paperwork mounted, and my energies grew more and more divided. Then, after students had left campus at the end of the first semester, we learned that we would

not have enough host families to house both the first-year and upper-level students. This shortfall was highly unusual, given our past experience with Nice homestays, and it meant that the first-year group, which would be in Nice for a shorter period of time, would have to reside in a youth hostel instead of with families. It is hard to know who was more disappointed—the students, our Nice hosts, or the group leaders. Even without the disparity in housing situations, though, I had not realized that the merging of two travel groups would lead to inevitable comparisons as to which group "has it better," and the grass is inevitably greener on the other side.

Another drain on my physical and emotional energy was the fact that I could not be in two places at once. True, we had made advance arrangements to make up for the fact that I was going to be absent from both groups for a number of days. David agreed to travel with Larry and the Luce group, and Nathalie accepted a position as a Hartwick adjunct professor for the group of upperclass students during their stay in Nice. Both groups were in capable hands at all times. What I had not been prepared for was that I would be worried about which group I was absent from at the time. While I began the January term in Nice with the upper-level students, I worried about how the first-year students were doing in Germany (even though they were with two seasoned experts) and whether they would remember, when I did not show up at the airport, why I was not there (not all of them did). We had bonded during the fall semester, and I had the feeling that I was abandoning them. Meanwhile, I was bonding with the upper-level students in Nice—many of whom I had met only briefly at preparatory meetings in the fall, because I had not been scheduled to teach their prerequisite French culture course. Then, of course, it was a wrenching feeling to leave them behind to join the first-year students in Germany—even though the Nice group, too, was in expert hands.

Eventually, the two groups did join together, for the last eight days of the trip. This joining of forces was more difficult than I had imagined when I was merrily making plans the spring before. For one thing, each group had been a very manageable size—15 and 12 each. Suddenly, the group's size doubled, and students were painfully aware that they stood out as a very large, very noticeable American group—"Herd o' Hartwick," as one student quipped in a journal. For us group leaders, logistics instantly became at least twice as complicated. We could not just hop on public transportation without detailed advance planning. For one of our excursions, we had to rent a bus—a particularly expensive undertaking in France.

Finally, there was the question of group dynamics. For some reason, back in the early planning stages, I had expected the two groups to mesh seamlessly after they had been on their own for more than two weeks. The French dinner hosted by the first-year students back in the fall did help to get the two groups together, and a number of the students already knew each other and got along well. Still, there were inevitable tensions, exacerbated by differences in age and maturity level and the fact that the upper-level students had homestays and the first-year students did not. I was more aware of those tensions, though, from students' journal entries than from any open confrontations.

Sometimes it is easy to get carried away with the negative features of a program. Larry, David, and I put an enormous amount of effort into this trip, and naturally we wanted everything to go perfectly. When problems did erupt, I sometimes let them overshadow the positive aspects of the whole experience—and there were many. One positive feature of the joint trip is that students in both groups displayed a great openness to their host cultures and, to differing degrees, a desire to avoid perpetuating negative stereotypes of Americans. It was a pleasant surprise when I was greeted in the ladies' room of the Jacques Cousteau Aquarium in Monaco by an attendant who asked if I was one of the leaders of the large group of American students visiting the museum. I have to admit that it was with some trepidation that I told her yes. She then went on to praise the students, saying that they were the most culturally sensitive group of Americans she had ever seen!

An End and Another Beginning

Every off-campus experience I had ever been associated with, whether as a student or an instructor, has provided a wealth of lessons and rich, transforming experiences, but has always been lacking in one respect. Even in the case of study abroad by a group of students from the same institution, there was never a chance for in-depth group reflection once the trip was over. At Hartwick, for instance, I had led two January term trips to France, and both times we had met afterwards as a group to share pictures and talk over the trip informally. In spite of our best intentions, each group had only one reunion which did not allow them to go into great depth. Often when I bumped into students on subsequent occasions, they would express the desire to get together with other people from the group to discuss new thoughts or insights they had had about the

trip. Somehow, we were always too busy to make the time. When I had studied abroad, I was the only student from my college on the New York University program in Paris. The experience was very positive, and my friends and professors back at Wilson College seemed happy to see me and asked many questions about my year abroad once I had returned for my senior year. Many times, though, I found myself wishing for someone to talk with who had shared the same experience I had. This chance is what we were offering first-year students at Hartwick through the Luce Project.

The first several class meetings in the spring term had the same jovial feel of post-trip reunions from previous January terms. People were still riding high from the trip and eager to share their exuberance with someone who understood much of what they were feeling. Gradually, the impressionistic reminiscing gave way to analysis of patterns. What I found the most unusual and most fruitful about this post-trip component was that students were so highly motivated to apply what they had learned on the trip—for instance, in the foreign-language exercises we gave them—and to learn new material related to Germany and France.

Students' final projects reflected not only the content they had acquired during the course, but the skills they had acquired as researchers and presenters. Their projects were more in-depth, and they themselves were more engaged in their research than had been the case with their first-semester oral presentations. Those who chose to work with partners were now working with a known quantity instead of sounding out a new person cautiously, as they had done to a certain extent first semester. Their listeners were more attentive, too, because they were eager to learn more about the places they had visited and to hear their classmates' interpretations, deepened now that they had had time for reflection. For me, these presentations were one of the high points of the course. They showed that students had indeed pulled great food for thought from the trip, and they were making good use of a forum that is often not afforded students returning from study abroad. Some of the subjects students brought to life in the projects were French and German art, architecture, religion, history, and contemporary music and youth culture. The projects were particularly strong because most of them not only did a good job in their research, but they also managed to relate their topics to their own experiences in Europe.

Like the preparatory phase of the course and the trip itself, though, this portion of the class had its rocky moments. I was uncomfortable at times when the discussions of people and events experienced on the trip were more graphic than I was prepared for, and when emotions became heated regarding issues such as the comparative degrees of

evil in antebellum American slavery and the Holocaust. My sense of a generation gap between the students and me was more striking with first-year students than it would have been with a mixed group, and I was sometimes caught off guard by the raw emotion and the degree of energy and intensity that periodically surfaced during discussions.

One of the hardest issues for me to deal with was the disappointment that many students expressed for France in their journals and in our discussions following the trip. They had been more frightened of Germany than France prior to the trip but had had for the most part such positive experiences with their hosts in Mittweida that this stage of the trip, their first stop, turned out to be the climax. In France, on the other hand, they did not have host families. It was in France that they had merged with the upper-level students into one big group, and where students' linguistic overtures in French were sometimes cut off by quick replies in English. Several students also cited cases of racism that they had witnessed in Nice, and all of us were physically and emotionally tired by the time we reached France. On an intellectual level, I was not surprised by many of the negative comments about France, especially in light of the disappointment about the lack of host families. Still, I felt battered down reading some of the comments and hearing some of the offhand remarks about a country and culture that have become so dear to me. Negative comments are to be expected on any trip; it is impossible to please everyone. In the case of this particular trip—with a group of first-year students mixing at the end of the trip with a group of juniors and seniors—we were exploring uncharted territory and setting ourselves up for more than the usual set of complications. Still, I learned more than ever through this trip the need to read between the lines and judge by actions rather than words. As we have already seen, students got a taste of France through the trip and class, but their journey of exploration and discovery was far from over.

"My Ph.D. Didn't Prepare Me For This"

When David and Larry asked me to contribute my perspective to this book, my first thought was, "What do I have to say that would be useful to a reader?" All it takes is a cursory glance at bibliographies of research on study abroad and experiential learning to know that there are many experts who have written eloquently on these subjects from a variety of angles. The more I thought about it, though, the more I was struck by

Larry's comment that his Ph.D. had not prepared him at all for our course. As a foreign language professional, I am in a position to talk with a considerable number of language professionals with backgrounds similar to mine who have also directed various types of programs abroad. As far as I can tell, they learned on the job, and through reading avidly, and talking with colleagues—through their own initiative, rather than through specific training in their graduate programs. I certainly fall into this category. My doctoral program did many things, but it did not prepare me to lead a group of students abroad, particularly a group of first-year students, and certainly not in the context of a year-long, interdisciplinary, team-taught course.

First of all, the program placed certain demands on me by virtue of its study abroad component. I had studied abroad, but it was not until I had run a program myself that I fully appreciated the host of administrative details that had to be attended to, the need to keep a cool head in the case of an emergency, or the need to be flexible when careful plans fell through or when a wonderful new opportunity presented itself. I did not realize the degree of patience that would be called for when asked to repeat myself continually, or the sharp, alert eye I would need to help protect the group from pickpockets and other predators. I did not realize I would need to be always looking ahead, always anticipating the next possible step or problem. I didn't realize the bone-piercing weariness that would set in from miles of travel, from late nights spent planning or interacting with hosts, colleagues, or students, and from the long hikes that often drew complaints from students, even though they always finished before me, darting nimbly ahead of their plodding professor. I did not realize that I would be called upon to be referee and cheerleader when tensions or mid-trip blues set in.

If graduate school did not prepare me for these needs, it also left me unprepared for the rewards that a trip abroad would bring. I was delighted by the close relationships forged among students, and between them and me. I was dazzled by their insight, as they looked through fresh, keen eyes at monuments and landscapes I had grown to take for granted. I was touched by the sacrifices many of them made to be able to travel abroad and humbled by their confidence in me as a guide. I was unprepared for the joy I would feel when I saw students apply what they had learned on the trip through later classes and travel.

Having a Ph.D. also did not prepare me for helping to construct a study abroad program in the context of a year-long, team-taught, interdisciplinary course. Most Ameri-

can colleges and universities do not offer year-long courses, and the study abroad programs I had seen did not offer follow-up components. As Larry said, team teaching can complicate the picture, turning a simple decision that could be made in the shower into an occasion for a meeting—involving a whole set of negotiations as to a possible meeting time. Many of us who have gone through graduate school excelled at working independently, and team teaching demands a whole new set of communication skills and a more flexible vision. Anyone who has taught with a compatible partner, though, will also tell you that the experience can be more satisfying than working alone. You soon learn to appreciate the unique qualities and talents that your partner brings to the topic at hand. In working with Larry, I learned a great deal about economics and had my eyes opened to fascinating aspects of group dynamics that I had never dreamed of in graduate school or thought explicitly about even since coming to Hartwick. He shared helpful approaches to grading work and giving feedback, and I learned a great deal from his organizational skills. In other words, I worked at least twice as hard in that course as I would have in one that I taught on my own, but I came away a much richer teacher. The team teaching experience can also be an interesting model for students, who are being asked more and more to function effectively in teams.

The interdisciplinary aspect of any course is not commonly taught in graduate school, or at least that was the case when I was a graduate student in the 1980s and early 1990s. I was fortunate, though, to have been involved in the Foreign Language Across the Curriculum (FLAC) program as a graduate student at Brown University. At the time, it was a fledgling program, and part of my job was to help evaluate its effectiveness for Brown's funding agency, the Fund for Improvement in Post-Secondary Education (FIPSE). As one student after another sang the praises of FLAC or expressed jealousy at not being able to participate in it because of insufficient language proficiency, I realized that this was something I wanted to stay involved with in the future. In fact, it seemed to me to be pivotal for foreign language programs of the future. Students did not want to talk about the pens of their uncles; they wanted to talk about subjects of interest to them that they might use in their future studies and careers. We have had a modest FLAC program at Hartwick, contending with the same challenges that participants at Brown cited back in 1991 such as the need for stronger incentives for both faculty and students to take on the extra work demanded by a foreign-language section of a course in a discipline outside of foreign languages. Still, Hartwick and Brown students who have participated in such a program have cited many benefits. For me, too, it has been a pleasure to cross

disciplines and form friendships and learning partnerships outside of my own field. In each case, I have been enriched, and I like to think that I have helped students and colleagues from other disciplines gain insight into their subject from an angle that they would not otherwise have explored.

EPILOGUE

Now that the Luce grant is finished, the question "was it worth it" is more relevant than ever. Is the First-Year Intercultural Experience worth the time, money, and tremendous emotional investment? Should Hartwick—and other institutions—take the risk of broadening from a traditional, proven paradigm to one that is still largely untested and regarded with widespread skepticism? (I was one of the skeptics!) All I can do is offer my own conclusions at this point as one piece of information to consider.

Writing this chapter and reading the comments of my colleagues and students has reminded me of highs and lows I experienced during the course, and many emotions have come flooding back. As I write this epilogue, though, I have two added advantages. The first is the passage of time, which has softened much of the harshness of my initial feelings of weariness and, at times, inadequacy. Just as important, I have had the opportunity to see the growth in our students following the trip and course. We have seen this growth as we have interacted with our students in our small, close-knit college community subsequent to the course, and Chapter 7 contains data that suggest that the benefits of the course are not a figment of our overeager imaginations.

Whenever I reflect on the First-Year Intercultural Experience, I keep coming back to Larry's statement: "Having a Ph.D. in economics in no way prepared me for this." Hopefully it is obvious from my chapter that my Ph.D. in French Studies did not lead me to conduct the perfect course. *Europe in Transition* forced me to step out of my comfort zone in a way that no other course has done. So many challenges that one might find individually, or in a small number, in other courses—team teaching, working with first-year students, being at times painfully conscious of a generation gap and a lack of energy on my own part, working outside the strict bounds of my discipline, balancing content and process, and playing travel agent and tour guide as well as instructor—all converged with a vengeance in this single course. The question arises: Why not stick to something I'm better trained for?

I have finally reached the point where I think I can answer that question. To answer it, though, I need to consider another question: Why am I teaching college students? If I am doing it to feel comfortable and affirmed in my own abilities, I had better abandon experiments like the First-Year Intercultural Experience. If I am doing it to help my students stretch their boundaries and abilities, though, it is worth the risk and effort. I do not say that lightly. I have not jumped at the chance to teach another course of this type, but I need to consider it in the future. As we conclude the third year since the *Europe in Transition* course, I can see that the positive transformation in our students' attitudes toward language, their abilities in language, their intellectual curiosity, their intercultural awareness, and their ability to function in teams and groups has been striking. For that matter, I have grown noticeably in many of these areas. I may have entered the profession to teach French language, culture, and literature to my students, but I also wanted to help them build cultural bridges and grow as responsible human beings. The First-Year Intercultural Experience offers an unparalleled opportunity to work toward these goals.

Two particular aspects of my own experience stand out as I consider advice to give to someone contemplating this type of program. First, it is important to have a sense of your limitations from the outset. In my case, I thought for some reason that I would be able to help coordinate two off-campus programs during the January term without going crazy. I thought that, under the circumstances, helping out with the two programs was the only way to ensure that the program for upper-level students would run. If I want to be brutally honest with myself, I suppose I thought I was indispensable. In the end, I made it through the two courses, and some wonderful things happened with both groups. However, I think a great deal of my weariness and sense of inadequacy stemmed from the fact that I stretched myself too thin and felt that I had shortchanged each group. I would strongly advise anyone to think long and hard before getting involved, even marginally, with two study-abroad trips running simultaneously. Personally, I cannot imagine getting myself into that type of situation again.

Second, study abroad coordinators need to be aware of the resources and support systems at their disposal. At Hartwick, members of the Luce Project had a fabulous resource in our own colleagues. Under David's leadership, faculty and staff with similar interests and challenges shared their expertise, experience, warmth, and listening ears. As I look back gratefully on that sharing, I realize that it provided a way to help me learn

interdependence just as we expected our students to learn it. Like the students, we learned at each stage of the project: development, execution, and follow-up. We got a unique, privileged insight into our colleagues' talents and points of view, and we discovered that we did not have to carry our burdens alone.

It is understandable and even necessary for educators to ask ourselves if we can afford to consider this type of program. In light of the complexities and interdependence that will confront our students in the 21st century, though, another question leaps out: Can we afford *not* to consider this type of program?

Many ups and downs of the course, and especially of the trip, emerge in detail in the next chapter as students offer their observations, impressions, and analyses.

Student Perspectives: Learning Interdependence in an International Setting

In the last three chapters, we recounted our experiences and gave our perspectives on the Luce Project generally and the course *Europe in Transition* specifically. Chapter 6 recognizes that the final, and perhaps most important, vantage point on this new approach rests in the voices of the students for whom the course was designed. Students were asked to keep an interpretive journal during the four-week trip to Europe. For the students, the journals record the indelible impressions and memories of their intercultural experiences in an international setting. For an observer, the journals provide an important means to interpret the First-Year Intercultural Experience, in particular, and to explore the value of this means of learning interdependence more generally.

Our guidelines for the daily journal entries, originally developed by Mary Snider for her upper-level January term trips, asked the students to organize their writings by categories entitled "observations," "personal reaction," and "analysis." Observations recounted the meaningful events of the day—their activities and experiences of social conditions, their interactions with people, the dynamics of family and relationships, conversations they participated in or overheard, musicians they listened to, local customs they encountered, and art and architecture they viewed. Observations could also include presentations by expert guides and lecturers, facts uncovered by reading brochures or inscriptions on buildings, foods eaten, and new vocabulary learned in the host language. In sum, we implored the students to use all of their senses in documenting their discoveries.

Once the observations were recorded, the journal guidelines asked the students to discuss their personal reactions to the events. These were driven by the following

questions: Was there anything that had a particularly positive impact? Did anything make you uncomfortable? Did anything surprise you? Is there something you don't understand? Did anything change the way you feel about your host country, or yourself? The personal-reactions portion of the daily entry was an opportunity to identify feelings about the experiences they were having in Germany and France.

Students were asked to round out daily journal entries by reflecting on their observations and personal reactions. To provide the context for the final part of the entries, we asked the students to reconsider their observations and reactions with some analytical questions in mind. What was significant about your experiences and reactions to the events described? Why did certain events take place? What caused you to react the way you did? Could these same events and reactions have occurred in the United States? In another country, or another region of your host country? Why or why not? What comparisons can you draw as the trip progresses? Does what you are learning and experiencing correspond to your pre-trip expectations? Are your experiences changing you in any way? How do your experiences relate to our theme of transition—both on a personal level and on a socio-cultural and economic level as we move across Europe? In a word, we emphasized process—or the ability to reflect on the changes they were experiencing. Over the entire pre-trip, trip, and post-trip phases, we expected the students to develop the ability and discover the value of processing the experience on their own.

Student journal entries thus furnish a richly textured narrative of our *Europe in Transition* journey, interspersed with the personal assessments and reflections of first-year students. As the self-narrative approach took shape within the organizational framework of this book in the year after our trip, we saw great value in revisiting the experience from the point of view of the students. We asked the 15 students in the course to lend us their journals. Five students sent us their journals and granted us formal permission to use them for the book. The students were demographically representative of the group as a whole, with the exception of gender distribution. Where four of 15 students in the group were male, there was one male among the five students who provided their journals to us. All five students wanted their names to appear in the book. To protect their privacy, the names of the other students occasionally referred to by name have been changed.

In this chapter, selected excerpts from the journals are organized into five categories based on the themes that emerged most strongly: "Preconceptions and Reality," "The

Role of Language," "Interactions with the Host Culture," "Group Dynamics," and "The Perceived Significance of the Trip." The only editing performed on the selections was to correct obvious spelling errors. To supplement the journal excerpts, we also added some information from evaluations completed by all 15 students in the *Europe in Transition* class on the return flight to the United States and from a "Foreign Language Attitudes" exercise assigned to the students in the spring semester.

Preconceptions and Reality

The first selections from the journals recount the immediate experiences and observations that the students had in the first two days of the trip during our weekend in Berlin. Students had met weekly for three hours during the last seven weeks of the fall semester, and there had been a three-week winter break before we reassembled to fly to Berlin from New York. After arriving in Berlin at mid-morning Saturday, we allowed the students to settle into their rooms for an hour at our guest house. We then met in the lobby for a two-hour walk through the nearby Brandenberg Gate, and followed Unter den Linden through the heart of historical Berlin to Alexanderplatz. At that point, the students were free to explore on their own—an exploration which continued for the next 24 hours. The following excerpts illustrate the range of their initial reactions and reflections relative to their preconceptions of what they would experience. The degree of freedom we afforded them to explore on their own is also evident, as are some of the consequences of allowing first-year college students such liberties.

Andrew Kurz, the student best prepared among all 15 for German language and culture, had been reserved and quiet in class during the fall semester. His journal entries took the observation, reaction, and analysis format seriously, as was evident from the start.

When we arrived in Berlin, we exchanged our money for the German currency which was kind of exciting. Using this money makes the experience more real.

We walked through the [Brandenberg] gate and I realized that this would have been impossible to do 10 years ago. To my surprise the former East Berlin was really built up with cafes and high class stores. We walked through the market that was on the right side past the gate. Here I bought my piece of the Berlin Wall and some postcards. Further down the street we walked by famous historical sites and came to this beautiful cathedral. It was old but I couldn't take my eyes off it. After spending time together as a whole group we split up and went to adventure in smaller groups. At first we were walking down the street and looking for somewhere to eat. Suddenly we came upon a game played on the street where people were betting 100 marks. A girl started talking to me in German then in English saying how you played. I guess the excitement of being in a great foreign city caused me to lose my common sense because of being curious. Without even thinking, I bet 100 marks and played the game. I lost it and proceeded to lose another 200 marks in a matter of seconds trying to win it back.

I have never learned so much about a culture in just one day in my whole life. The one thing that really surprised me were the cultural differences that I saw within the city. When I thought of Berlin I thought of just German culture, but I was blind to the other ethnic groups that lived there. This day showed me that there are so many other kinds of traditions and cultures brought into the German culture by foreigners (Ausländer). For example, I saw a lot of Italian and Turkish customs, especially in the Western part of the city. I think that the most positive impact I felt was being part of the German culture. I lived and experienced it and that for me is the most easy and fun way to learn. The one thing that made me feel uncomfortable was when I got hustled in the street. Yes, I can speak German but after that I felt hopeless in such a huge foreign city. I guess overall it was a positive experience because I learned an important lesson in life. My first day in Germany changed the way I feel about my host country. I now have so much more respect for the German culture because I understand it better.

I feel that my worst experience of the day that occurred on the street would not have happened in a U.S. city. The reason I say that is because I was so curious being in a foreign city that I wanted to explore and try things. The significance of this experience for me was that I learned an important lesson. It is not to let curiosity override my common sense.

The initial reactions of other students tended to play upon a comparative assessment with "things U.S."

Later on a group of us went roaming around searching for a cheap dinner spot. We split up into two groups...After looking at many menus, we finally settled down in McDonald's! (What a cop-out!) Anyway, I see some differences in this McDonald's. First of all, I never had to pay extra if I needed ketchup in New York City. Here I had to pay for a packet of ketchup! Is ketchup (or tomatoes) a scarce resource in Europe? [The lady at the counter was very rude when attending us and when speaking to us.] Another difference is that BEER is on their menu. Also, trash is not dumped at this McDonald's, the tray is slid into one of various shelves of used trays with the garbage left on it. I noticed how awkward some of the group felt when ordering beer at McDonald's!

New York became the standard of comparison for the duration of our stay in Berlin. I would have preferred that it wasn't. I feel I talk about New York too much, that it must be tiresome. But whenever we noticed something remarkable in Berlin, we'd immediately take note of what it was like in New York.

Beth Gilroy, the quietest member of our group, tended to venture off with one other student at a time to experience ordinary life as best she could. One of her first entries conveys the excitement of new perception:

> We went into a small convenience store which had many interesting little things. I looked through a few of the fashion magazines. They looked exactly the same as American fashion magazines except in German. We continued our walk and looked for stores to stop in, but found none. It is really interesting how people are out walking, but nothing is open. It was difficult to find a place open for lunch, too. I've noticed little things over the past two days, such as people usually only have little dogs. These are little things, but they make the culture very different from our own.

First impressions and experiences gave way to a more refined interplay of preconceptions and experienced reality for all of the students as they encountered the culture on a more personal basis during our weekend in Berlin.

> After eating we took a nap and then headed out to a bar. It was still happy hour so it was not that expensive. Next we decided to go to a club. After a very long cab ride we were finally there. It was a big place and they played a lot of American music. I noticed that they would play a lot of German songs and more people would dance. The people I met were very friendly and out going. I thought originally that at a

German club I wouldn't find friendly people.

I enjoyed the rest so much I overslept. At ten after nine I got a phone call, and in a panic I dressed, washed, and packed in fifteen minutes. I rode the elevator with my palms sweating. I had been in Berlin less than 24 hours and I'd already committed a cultural faux pas—I was late, in a country where punctuality is so important. However, when I handed in my key with a huge apology, I got an understanding smile, not a stern German scowl. I've been given a very stern impression of Germans, but they're really not so harsh.

Jessica Hyde, who was our most facile student in French language and culture prior to the trip, had expressed few expectations of the first half of the trip in Germany. In fact, in pre-trip discussions she often stated that she could not wait to get to France. Her first journal entries in Germany often took the form of a series of rapid-fire, highly impressionistic thoughts.

West Berliners speak much more English than East Berliners.
People stare a lot.
Fashions are similar—but different (very 80's).
There is no 'typical German.'
Germans are neat but not always on time.
A smile, Bitte and Danke will take you places.
It's easy to meet people.
Germans listen to a lot of American music (especially 80's).
They watch American films. Even the classics; i.e. *Dirty Dancing*, *Pretty Woman*...
A lot of meat!
Lots of nudity.

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Caroline Cross, on the other hand, had a deep interest in literature, language, and history. Her language and culture background from high school was in Spanish and Latin. During our second weekend in Munich, she went on a solitary exploration of museums, freed from an organized itinerary.

I am sitting on the bench in the gigantic picturesque courtyard of the museum by the opera house. I am no longer in a modern city. I have entered a world of magnificent splendor, where ladies waited for their princes, where the center of the world was your own town and America wasn't even a dream. Jeans and velvet shoes seem like sacrilege here—I should be dressed in silk and gold brocade...If I believed in past lives, one of them would have existed here. This is what I love about being a writer. Although the world this place was a part of is long gone, I can bring it back to life.

The following entry from Andrew speaks well of the potential benefits of offering first-year students opportunities to explore freely on their own.

I learned a lot even on a day where nothing was planned and I could do whatever I wanted. That's the thing about this whole experience. You learn constantly even when you are just walking down the street and looking at things.

Michele Grate grew up in a multicultural neighborhood in New York City. The subtlety and sophistication of her intercultural observations were evident upon our arrival in Nice, two weeks into the trip. There she met Nathalie Manghini, who had previously taught French in the Department of Modern and Classical Languages at Hartwick.

Nice is very beautiful. I see mountains in the background, buildings and houses at different altitudes, some projects (buildings which were constructed rapidly in one year for the influx of immigrants who had come to stay). Religion had a part to play in this. Nathalie spoke of how though she was born in France, she doesn't consider herself French. Her parents came from Northern Africa: Algeria. She grew up with a different culture; children at school made fun of her because her lunch food was strange to them. She can relate with many in the United States, who are in search for their identity.

The rapid transitions, frequently changing locales, and the physical challenges of some days during our residencies in Mittweida and Nice provided a backdrop for many journal entries.

The combination of the sun on us and the journey made us dehydrated. I would take a few moments and pick my eyes from the rocky path and onto the wonderful panorama of the valleys, the Mediterranean Sea and the mountains. I convinced myself this was good exercise to burn calories attained by delicious pastries, desserts, wines, and meals we had eaten in the past few days. When finally reaching the bottom, I felt a little trembling in my legs. I was wearing walking shoes, not hiking shoes. I am proud of myself, however, of having persevered the uncomfortable journey! Especially when looking at the height of the mountain from its foot.

Students also cited the travel demands of the trip in their evaluations at the end of the program:

A lot of traveling, very tiring. Trains, trains, and more trains, then buses, buses, and more buses!

I think that the fact that we were always moving was a problem, as well as a benefit. We got the chance to see a lot of different things, but at the cost of a semi-permanent bed.

The Role of Language

Trepidation is the word that best describes how many American students typically respond to all things language related. But we were steadfast in our insistence that language has a decisive role in learning interdependence, and the struggle to improve cultural communication skills was just as important as the content-related questions that would be raised by the trip. As Mary acknowledged in her chapter, it was difficult for her, as a college professor of languages, to spend a total of just six hours of classroom preparation time each for German and French during the fall. But the first-year students proved to be especially motivated language risk-takers in our fall classes, an attitude which carried over to the trip itself. In the excerpt that follows, Caroline was anxious about her German homestay as we left Berlin and began the week in residency with Mittweida students.

I desperately need a guidebook. And some proficiency in German.

The train ride to Mittweida was nice. I love European trains, and Jill, Teri, Michele, and I chatted happily the whole way there. Teri discovered how to say, "Good evening, my name is...I'm pleased to meet you," which Jill practiced loudly in such an American accent even I could hear it. She practiced it with some Germans aboard the train, who looked at her with a rather dumbfounded expression. It was funny, but very Ami-typical [typically American]. But at least she tried. Unless pressed, I don't speak German at all. I'm so afraid of butchering the language.

We pulled into Mittweida, and a crowd was waiting for us. We all felt nervous, shy, very blatantly American. We kept turning to one another whispering anxiously, "But what if they don't speak English?"

Jessica, too, had her background in high school French but only the six hours of German phrase training in the fall. Like Caroline, she was anxious about facing a homestay with a host student who spoke little English, despite receiving an e-mail message from the host over the three-week winter break.

I've already had culture shock. I felt like a stupid tourist when I went up to the ticket counter. I could hardly understand the woman...Anyways, I apologized profusely for being ignorant and she was nice. My host in Mittweida e-mailed me. Her name is Silke. She sounds really nice but her English is kinda iffy. Like I can talk, me who speaks almost no German. I thought it would be easy considering I know French fairly well. Nope—it's terribly hard for me to grasp.

We arrived in Mittweida and met our hosts. They were all students which is good. Silke met me and whisked me away in her Opel. She is

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really nice and we have a fun time trying to speak in each other's language. There is a dictionary in her apartment and in the car.

The people of Mittweida (street vendors, store owners, etc.) don't speak very much English, but the students speak it very well. For example, Christopher and Yentz have an amazing vocabulary, and they hardly ever stumble over words. I think about my French, and I can't imagine having such an extensive vocabulary. I know I must stutter too!

Two weeks later, Jessica was on solid language footing in France. But the excitement she had long-harbored for France in the previous months soon gave way to new cultural observations and understanding.

One day while shopping in La Seyne sur Mer I was lucky enough to participate in a conversation all in French. The woman who sold me oranges asked if I was American and I said (oui) yes and asked her something in French. She was taken aback, but then she went on this whole tirade detailing her time in the U.S. and how she loved it there, all in French. I was pretty proud of myself after that.

The whole time on the trip I was the official translator for the group. At dinner it was "can you ask him for more water for me?" and lunch, "how do you say beer?" The day some of us discovered old Nice (yesterday) was the best. It made me mad, though. I went into a nail salon and before I could say a word the lady spoke to me and said, "I don't speak English." I didn't know it was that obvious. But I surprised her by asking in French if she knew of any tattoo parlors or ear piercing places. And again at the tattoo parlor (after I had asked someone where it was) I had to talk to the man and say what I wanted done, etc.

The reverse language familiarity sequence was the case for Andrew. As our most skilled German speaker, his star burned bright for our first-year students while we were in Germany. Growing up, he also was exposed to German language and culture in his family—his German grandmother had given him the 300 marks he lost in the card game on the street. Andrew thus began the trip with some proficiency in German, then progressed into a zone of less comfort as we concluded our visit in France, where he arrived with the six hours of pre-trip training in hand. Two excerpts from Andrew's journal in Germany show both his confidence and his humility in acknowledging the limits of his German.

> **After taking the cab from the airport to the Carl Duisberg Haus, I became well aware that I was in Germany. For the first time in my life, I spoke German not in a classroom but for my own personal benefit. I told the cab driver at the airport where we needed to go, and I realized how easy it was to communicate. The cab driver was easy to work with once he heard me speak German.**
>
> **This was the first time that I had ever gone to a foreign classroom and participated. It made me feel pretty good that I could help out. My only regret was that I wish I could have spoken better German.**

Two weeks later, in France, Andrew experienced what the other first-year students had learned at the beginning of the trip. He decided to use the free weekend in Nice to travel by bus two hours north to ski with another student in the course named Matthew.

Matt and I woke up at 5:15 to get ready for skiing. We took a taxi down to the bus station to meet the group of people that were going skiing. The bus left at 7:00 a.m. and was two hours long. At 9:00 a.m. we were at our destination and started our day with some of the best skiing in the world. There was about 3 feet of fresh powder, the temperature was around 40 degrees. A perfect day of skiing with the sun shining. The people on the slope seemed friendly even though I couldn't understand them. I never knew that snow boarding was that big in Europe. I think it was even bigger in the Alps compared to the United States. Before I knew it, it was 5:00, and we had to meet at the bus. Matt and I faced a major problem because we never got our bus tickets back from the lift ticket booth. So we were on the bus trying to explain to the bus driver that the girl kept our tickets and he did not speak English. No one on the bus spoke English either so eventually he gave up and we made it back to Nice...It was a major problem not being able to communicate with the driver. We could have been stranded there for the night. We learned a lesson to make sure that in the future we will communicate better so this could be prevented.

On balance, our goal to inspire language learning on location was realized. The following journal excerpts show that the students were willing to attempt to speak in phrases, even in places where English was an option.

What's good is that I used more German. Instead of asking "How much?" and waiting for an answer or a stare of incomprehension, I say "wieviel?" Sometimes they answer in English, but at least I'm trying.

I walked into the Glyptothek, and I couldn't find the window to pay. A guard pointed it out to me and at first the man behind the counter let out a stream of German. I felt like such an idiot saying "Nicht spreche Deutsch" but he obligingly spoke English, and I was admitted to the Glyptothek for 6 marks.

We discovered...that riding the U-bahn for the first time is very confusing unless you know German. So we pored over the subway maps. I felt lost and scared, but I kept my cool and tried to decipher S-bahn and U-bahn stops from the mass of squiggly lines across Munich. Just when I was about to sink down, cry and give myself up for lost, Michele turned coolly to a passerby and said politely "Entschuldigung, sprechen sie anglais?" which was a melange of languages, but it got her point across. "En bess" the man smilingly replied. We showed him where we needed to go, and he directed us to the U2 to some long station beginning with an H. (It turned out to be the famous Hohenzollernplatz). We thanked him and he went on his way. We then found ourselves faced with another problem—how do you buy a ticket? We found the machine, but it had eight zones and pictures of dogs on it. As I was scratching my head in confusion, I heard Michele say behind me "Entschuldigung, sprechen sie anglais?" The guy spoke perfect English, and after running to the map to show him our intended destination (just trying to say Hohenzollernplatz the first time, without any knowledge of German.) "Oh, Hohenzollernplatz!" the guy exclaimed. "That's where we are going." He explained ticketing on the U-bahn to us, and we were on our way.

When we were getting our ice-cream, we were first attempting to communicate through body language and the little German we knew. Then it occurred to us that she might know some English, which she did. I had gotten so used to no one speaking it, that we automatically assumed she didn't.

I have to find disposable cameras, but I am having trouble because of the language barrier. At times it is difficult, but other times it is quite easy. It all depends on the people you are with.

I got to speak with a few of the store keepers in French which was neat. Whenever I try to say something in French, I always forget how to say one or two words. It makes communication very difficult.

Later on, Michele and I went for dinner. We met Brian along the way, and he showed us a really cheap place. I exercised some of my awful French, which is at least better than my German. But I got my point across.

Language, as we had anticipated, proved to be the primary access point to cultural awakening and understanding for the students. Most of the student evaluations of the trip referred to language in response to the question, "Before going on this program, what didn't you know that you wish you had known?" The evaluations reflected a desire for more preparation in the language of the host cultures.

More German!

I wish I had known more Italian and German.

More of the language and cultural and historical aspects.

I wish I had known to have had better language preparation.

The languages...I felt very vulnerable without the German (and Italian) to communicate. This would be the biggest improvement I'd make.

I wish I had more of a background in German, French, and Italian.

Although the students expressed relief that they encountered many people in the host countries who spoke English, they also expressed dismay about this fact in the evaluations:

On many occasions in Nice before I even opened my mouth people spoke to me in English, it made me mad!

I didn't realize that it would be so obvious that we were American...I also didn't realize that so many people would know English and start speaking it to me before I even spoke.

A final source of information about the role of language for this group of students was the language exercise Mary gave to the students after the trip, in the spring semester debriefing phase. The exercise involved reading a newspaper article written in French on the attitude of university students in European Union countries toward foreign languages. Although our students' level of French proficiency varied greatly, they were able to glean key facts from the text with the help of charts, familiar words in headings, and cognates. Their work on this assignment outside of class led to an animated discussion during the next class period about their own attitudes toward foreign languages. Mary's notes of their remarks in the ensuing discussion reflect their new attitude toward studying foreign languages:

Everyone should take a language.

The quality of what we learn in the United States [in terms of language instruction] is lower.

There's too much use of English in our high school language courses.

We're understanding more now [after the trip] that language learning is important.

I have to master at least one language now.

We're biased—if you'd asked us before the trip [about the importance of learning foreign languages], our answer would be totally different.

Interactions with the Host Culture

In addition to our insistence on imbuing a respect for the role of language in learning interdependence, the two residencies at Mittweida and Nice, with student hosts, were designed to offer a brief but solid immersion in the host culture. While the students had largely overcome their fears of failing in their attempts to speak in different languages during our language training classroom sessions in the fall, their anxieties concerning the dreaded homestay carried right into the trip. The following excerpts mention the homestays in Mittweida and show how quickly our first-year students came to see the value in that experience as well.

The most desirable [characteristic of the program] would be the interaction on a personal level. Towns and sight-seeing are nice, but without personal interactions, a lot is lost and not learned about a culture.

We ate dinner at Kai's friend's house. His name is Heiko, and he speaks a little bit of English. After dinner Kai and I went back to his room. I was dead tired and wanted to sleep, but we started having a great con-

versation. It was great that Kai speaks great English because we could talk and learn a lot from each other. Kai told me all about German politics and the division that still exists between East and West Germany. He said that there is high unemployment, especially in East Germany. He told me all about neo-nazis and how much he resents them. We even got on the topic of communism, and I asked him if East Germans were happier with communism or without it. He told me that it depends; some like the freedom, but others like communism because they all had jobs with it. Our conversation was great. I learned so much and I was happy I was going to have such a great host.

It was a good experience for the group to stay with hosts for the week instead of a hostel. There we all got to experience the life of students in Germany. We could compare their lives with ours and see the similarities and differences.

Hartwick should come back to Mittweida. It has been such a pleasant experience for me. The students and people I met there are extremely well-mannered, have intellectual curiosity when it comes to finding out about American culture, and my host family really stole my heart...I felt like I was a part of a family in Mittweida. Its simplicity, and the walking done there made me think of my father who at heart was a stable, socialistic, practical, conservative, yet rich intellectual, curious, and knowledgeable man. The level of respect for one another found in the people in Mittweida reminds me of that which I have been brought up with. I feel the Germans have a different type of humor than the Americans. It involves intellectual knowledge (Mittweida). When it comes to dancing, however, I feel they have a long way to go!

In Nice, on the other hand, the preconceived fears of the students, replaced by the uniformly positive experiences of Mittweida, turned to disappointment when the homestays fell through and we were housed together in a hostel. Sadness was

compounded as we periodically joined Mary's upper-level group for day-long cultural excursions. The upper-level group stayed in homes for the duration of their three-and-a-half week program in the city. In a great display of empathy, the upper-level students helped organize an American dinner for their hosts and invited the first-year students to help prepare the meal in their nosts' homes. As evident in their journal entries and post-trip evaluations, the first-year students were unanimous in their endorsement of homestays as the best way to connect meaningfully with the host culture:

I think the lack of hosts (which I know was not your fault) decreased the extent of the experience for me.

Nice was interesting to sight see and learn, but we had no personal interaction with the natives. This was very disappointing...There definitely needs to be informal interaction with students and natives to make the trip most enjoyable (along with the sight-seeing).

I was personally VERY disappointed with the lack of hosts in Nice. It is imperative to the trip that cultural contact is possible. In Nice I felt like we couldn't reach out into the culture.

I feel like I was cheated out of something by not being able to stay with host families...At the American dinner I was jealous, as were others, of the connection between the hosts and students. As we were leaving, both sides were crying; I almost cried. I guess that's all folks. Sorry about the end but I was just depressed about the amount of immersion we got into the French culture.

Still, it was January and there were few tourists in Nice during our visit. Our hostel was operated by a charismatic, non-English speaking French man who cooked

and served daily breakfast and dinner. By that point, at the end of the trip, the students managed to seek out meaningful interactions with the host culture in other ways:

I got my uncle a bottle of his French perfume...The lady in the shop was really nice to us. She gift-wrapped the box (I was very proud—she asked me in French and I understood) and sprayed me with a sample of Yves Saint-Laurent's new fragrance. I left the shop feeling very cosmopolitan.

The American dinner was a huge success! For the first time I got to interact with French families and learn about their life styles. I really enjoyed cooking at host families' houses. It was the first time I was ever in a French house. They were so friendly, and it made me wish I was able to stay at a host's house instead of a hostel. I think I would have enjoyed Nice and learned much more if I had a home stay. In the future for this course, I feel that the group should have home stays because it's the best way to experience culture.

Another significant point of interaction with the host culture came in visits to English language classes at Mittweida and Nice. This was an opportunity for German and French students to practice their language skills and interact with American students of their age. Our students noted the quality of these interactions in their journals.

I had breakfast with Kai and then I had an English class. Our purpose for going was to speak English and help the students learn. I met some cool people and they had a lot of questions about the U.S. I was really impressed with the knowledge that the students had about America. I

guess it helped a lot that I spoke German because I could understand most of what they were saying. The students seemed most interested in New York and Hartwick College.

The German students seemed eager to learn about colleges and universities in America. They had trouble understanding the differences between state universities and colleges. It was really something to see how interested Mittweida students were in American culture.

English class was very interesting. I spoke in English with a girl and a guy. They both impressed me with their English and knowledge of America. However, I was surprised that they did not have any questions about America for me. We spoke about life in Nice and how different it is in the summer there. The classroom was normal size, but I noticed that things looked kind of run down. The halls had cigarette burns on the floors, and there was also a lot of garbage on the floors...It was very interesting once again to sit in on a foreign English class and help out. I was very impressed with the way they spoke English because they started so early. It was surprising that they did not ask any questions about the United States. I spent most of the time asking them questions about Nice.

Tuesday morning I went to the college to visit two of their English classes, the technical and business classes specifically. I found it interesting that they break the English classes up like this. I was kind of nervous for the first class, because the rest of my group got there late and I had to go by myself at first. I had to introduce myself and I answered some of their questions. It was a small class, only six students. They seemed nice, but kind of shy. It is so odd to be in the position of the visiting students. I am used to foreign exchange students coming into my classes in high school, and having to ask them questions. It is so strange now to be in their position. I can now see how they must have felt. In the second class I had a chance to talk for

a while with some of the students. This was great because I got to ask them questions and answer theirs. I asked them if they could tell just by looking at us that we were American, and they said they couldn't. I found this odd. I thought that it was really obvious, because so many people stare at us here. Maybe that is just the way Germans are.

Today we had the same breakfast as yesterday, and then we had a little extra time before we went out. I slept a bit. Then we took a bus to Nice University. I thought the University looked large, but I wasn't very impressed. We went to their café and got a snack. It was a nice area to hang out. Then we went to an English class. I talked with a girl named Isabelle. She was a sophomore (19). She was nice, but she didn't have any questions for me, so our conversation was kind of boring because I was the only one asking things.

A final significant source of cultural interaction occurred during the evenings, when students were free to go out with hosts or, during our free weekends, with small groups of their peers. As the next excerpt suggests, the students often made choices typical of students the world over.

After that it was off to the American Bowling Bar. We had to walk there and the buffet was very similar to the welcome dinner but we wanted American food! So we got cheese sticks and some French fries, etc. After dinner we had to wait a while before bowling and then we got our sexy shoes. Bowling was fun; I bowled a 122 and then 101. I would have bowled better, but Michele was using my lucky ball and she made it unlucky. (I'm a little superstitious.) The bartender brought us some after dinner shots, and we all had a few drinks so we were ready to go dancing! So we get to the Student Club and the place was rockin! I

saw quite a few people that I recognized and I met many more. We danced most of the night with Marcus from Italy; he was nice. They played a lot of good music then this crazy stuff came on. Beth's host was dancing all crazy and kinda scary but he was fun to watch. I found Christopher at the end of the night but, he had already gone through a bottle of Southern Comfort. The bartender had given him the bottle for his birthday, and he was carrying it around like a wino. He was pretty wasted and he gave me a big hug.

A female student managed to create some anxiety among us, as faculty, when she reported over breakfast a solo episode she had experienced the previous night in Munich.

After getting off the 33 bus to Munchen Farenheit [sic], I looked around the area searching for clubs. There were many young college students around the area, (and as I write, I could still smell the smoke on my blazer from the club). I met a guy who recommended the Skyline Club for me. He said it's the best in the area. I later found out I was lucky to get in. It's a prestigious club, and they're usually picky about who they let in on Saturday night. Anyhow, after sitting by myself for five minutes, looking at people dance, I ordered a glass of fruit punch for 11.50 DM and after drinking it, went to the women's bathroom to see if I could meet girls my age who I can hang with. I spoke to some women in English in the WC but I met a couple of 19 and 20 year-olds at a table in the club who I spent the night talking and dancing with. I spent most of my money on non-alcoholic drinks and danced with a couple of guys also. I don't think the men in this club are as aggressive as the men in American clubs (they don't dance well either). The guys who danced with me were some of the better dancers and were pretty bold compared to the rest. I was the center of attention on the dance floor. They played American R&B music as well as Techno and hip-hop. I'm quite familiar with dancing to this kind of music and seem to

naturally pick up on dance steps when dancing to unfamiliar music. Someone who would see me would probably think I have spent my whole life going to clubs, but that is not true at all. I'm a good dancer but I have hesitated from getting fake ID's or going to bars and clubs in New York where anything and everything could happen. I'm more open to going to clubs now, but I'll be sure to be surrounded by people I trust and who have good heads on their shoulders.

During the free weekend in Nice half of the group took a train to Paris for an overnight on their own. Interestingly, they took a common accommodation, and largely explored in the fashion of tourists. Still, the experience had a rough spot for one student.

I returned to the bed; and when I woke up, Yvonne and I started talking. We talked for hours. Eventually, at around 11:00 we decided to get something to eat. We stepped outside, and I was taken completely by surprise. The whole street had come alive, when it had been so quiet during the day. People were everywhere, laughing and talking. All the streets were brightly lit. It was the first place I'd been in Europe that showed any sign of life at night. As Yvonne and I meandered around, I fell even more in love with the Latin Quarter and Paris. We stopped in a café, frowned at the prices and snuck out, but somehow got separated. I spent 10 nervous minutes searching the streets. Fortunately we found each other before I could really work myself up into a panic, and we decided Haagen Dazs would be the best course of action, even though that broke my rule of not visiting American chains in Europe.

Group Dynamics

The advance preparation for the previous January term trips we had taken individually with students to Germany and France had been inconsistent. Consequently, interpersonal relations among students in a group would first appear and play out during the trip itself, on location. Cliques, in particular, would form and remain firm throughout the month. The entire experience of living in another culture would be filtered through the group, and the intercultural experience closely mirrored that of the students who had traveled to Paris for the weekend.

In the case of *Europe in Transition*, however, a key element of the preparation phase of the course was the requirement that the first-year students prepare a one-hour multimedia presentation to be given to each host institution midway through our residency. During the fall, we had sketched the parameters of this task to the students as a group challenge and left our classroom while they determined ways to meet outside of class to plan for this required course element. The dreaded presentation, and the 10% of the total grade for the course it accounted for, evolved into the leitmotif for group dynamics in the fall. Unfortunately, the students did not manage to complete the presentation in time for the trip. This meant that they had to spend blocks of free time during the first days of the Mittweida residency preparing and polishing the presentation.

I got to sleep in late today. Yippee! I left on time for Haus 1, but I got lost and ended up missing my first class. So I went into the room where we were the first morning and looked at the slide show for the first time. Since there were about four of us in the room we didn't even fight that much...So we decided I was to be a sort of moderator cause I have a big mouth. I'm OK with that. It's amazing how well we worked together in a smaller group. No yelling or anything. The slide show looks really good. All of a sudden Teri is in charge or something; she just went crazy and started ordering people to do stuff. She needs to chill; she can be a lot patronizing sometimes. I hate it when people tell me I'm wrong, especially when I'm right. I think people don't think I'm smart cause I'm not boring. Anyway we got together after another stellar Mensa lunch and then the fighting began. We couldn't decide on the format of the presen-

tation and then people started yelling at each other; it was horrible. I was scared back into my usual submission; actually I preferred to just sit back and watch the fun. That is until I got attacked; I was flabbergasted by Matt totally insulting me, so I yelled at him; at least it shut him up. Well anyways we finally decided on a format, and I went to class.

One especially volatile meeting in the seminar room adjacent to the rector (president) of Hochschule Mittweida's Office resulted in full-blown screaming match and a panicked telephone call from the rector's secretary to our rooms. She was fearful that the students were killing each other.

When we met together everyone put their feelings on the table, though many were totally tactless. There was a lot of bickering and childish conduct; it was embarrassing to know the kind of image the German hosts and students were getting of the Americans. Some of our students were pissed because the group was taking things much too personal, instead of being solution oriented...The meeting was an uncomfortable one, but we all persevered through it. Ian and I were sure to say something if the meeting seemed to be getting off track...Despite the communication problems, it was a learning experience for all...

The presentation was well-received at the Mittweida student club, and the students were relieved. But as the trip progressed, there was no relief to the interpersonal conflicts within the group. Oftentimes, the behavior was reminiscent of adolescent sibling squabbles. The dynamic within the group was an ongoing work-in-progress, and over the duration of the trip the students would undergo an interpersonal transition. Most came to a better understanding of the nature of their relationship to others in the group.

Our group is having a lot of trouble getting along. Cliques are forming quickly and people keep fighting. I saw this would happen before we left, but I had no idea it would be so bad. Hardly anyone is willing to compromise and attempt to get along. They don't realize how much time we have together. The discussion helped a little bit, but people were fighting soon after again.

When we first got to the hotel, they told us that six girls can go in one room and five in another. A group clicked off right away and Maddie felt left out. She was upset. This event had heightened her growing feeling that people don't care about her. She was crying. Many came to speak to her at different points. She feels people aren't sincerely concerned for her.

In the hallway the same night, I saw Jess crying as she spoke to Samantha. Things seem to be very emotional lately. There were many petty little scenarios going on. I just stay away from these. I let Maddie know I'm here for her if she needs me. Life goes on.

Things went okay with the group today. I feel like I am slowly getting to know the rest of the group. I get along with everyone, but I don't really hang out with all of them. I hope by the end of the trip I will have some sort of bond with everyone. I don't know if that is very realistic though.

It was nice to get through a whole train ride without seeing someone in the group get into a fight. It really upsets me that we can't just get along...We all need to bond. I really hate the cliques. I admit that I am part of one, but we aren't exclusive like some of the others in the group. Even though I get annoyed with some of the others, I am willing to

hang out with everyone...I was glad I got to hang out with other people, but I wish everyone had gone. This trip is turning more into learning about others in the group and getting along with them. I am still learning a lot about Europe though.

While we were sitting there we met a guy named Tony who was from Seattle. He is traveling around Europe for 3 months. He was telling us how he just meets people along the way, such as the group he was with when we saw him. They were from Australia. Although he was with the group, he came here on his own. That amazes me. It is such an overwhelming experience coming to a foreign country, and he did it all alone. I can't imagine being on my own here with no help or guidance. It is so difficult to communicate with the people here, and communication is key for everything. This chance meeting with this guy who we will never see again, was really inspiring. I really hope that someday I can do what he is doing. This trip with the group will bring me much closer to this goal. Although I have the support of the group I must also rely on myself to a degree. This is going to help me grow.

Group dynamics were also a focal point in student evaluations of the trip. One question on the evaluation form asked, "What are the primary benefits that you feel you derived from participation in the program?" Five of the evaluations specifically mentioned group dynamics. This is in contrast to the responses from the upper-level students on the Nice program, which did not mention interpersonal relationships at all as a benefit. Below are the five responses from the first-year group:

Close friends with peers and professors. A sense of myself that I did not have before.

We learned (eventually) how to work together in the group.

Learning about yourself. Gaining independence and working in groups.

I learned more about myself and I learned a new way to reach people.

I made a lot of new friends.

The Perceived Significance of the Trip

We conclude this chapter with the students reflecting on the significance of the trip. The excerpts that follow are taken from the final journal entries of the five students who lent us their voices to describe the cultural immersion phase of *Europe in Transition*.

I feel this trip has enhanced my experiences as a student and has encouraged my interest in the learning of foreign languages. It's such a pleasure to be able to communicate with all kinds of people. I've learned also of the French culture such as likes and dislikes: the French don't like to waste food! They also eat many-course meals, take their time, and converse. They always offer coffee, tea, or juice with some pastry or dessert when people come home; most people have a cup of coffee after their meal to help digest (and a cup of wine before their meal to clean their palette/mouth of any bad taste such as toothpaste.)

Before I knew it, I boarded the 747 that would take us to Newark airport...I spent most of my time thinking about the trip. The people I met, all the things I learned, and how much it changed me. Not only was the trip a transition across Europe, but I went through a personal transition. I was upset that the trip was over, but on the same note I was kind of happy to be going back home to share my experience with my family and friends.

When I thought about the trip, I was so happy I made the decision to go. This was the best experience of my life without a doubt. I gained so much from it, and I feel I learned much more than I expected. This trip changed me a lot. I am now so much more open minded about other cultures. I learned to appreciate foreign languages more than before the trip. I now know about some of the problems that these countries that we visited face. The trip overall was a very positive experience and I am going to recommend it to anyone that is interested.

The group seemed different when I compare it to the flight over. On this flight, we were all out of our seats visiting each other. On the first flight we remained seated most of the time. Even through all of our little quarrels and disagreements, we really have built a special bond. Who knows if we will keep in touch beyond this course, but we will all share some special memories of each other.

This trip has been one of the best experiences of my life. I have never traveled out of the country prior to this, and it was a very successful first experience. I really feel like I've learned a lot, not only about European cultures and people, but about myself. I just hope that I can spend all of my other J-terms abroad. Of course money will determine that. I will never forget the people I have become friends with, or just met on this trip. Everyone has touched me in some way and has left a lasting impression, as have all of my experiences.

I may be leaving Europe for now, but I'm definitely coming back. Hopefully this summer, I'll visit my pen pals in Barcelona. And of course, I'm going to spend at least a semester abroad in Paris, so I'll have to work hard on my French.

It will be nice to go home, though, and just hang around my house. I'll work on my scrap book and watch movies and run little errands. The funny thing is, when I picture myself running errands I anticipate speaking a foreign language. I have to check myself and say, "It's America, they'll speak English.

The end of our trip. I've learned and seen and done and experienced so much I'm dizzy thinking about it. It'll take me awhile to sort out the dozens of ways this trip has affected me. But I've crossed the border, and I'm just not the same anymore.

Quote from journal: 'The border means more than a customs house, a passport officer, a man with a gun. Over there everything is going to be different; life is never going to be quite the same again after your passport has been stamped.' —Graham Greene b. 1904 English writer.

Caroline:—Amen to that! That's my whole trip right here.

EPILOGUE

After assembling the student journal selections for this chapter, and adding epilogues to our earlier chapters, we asked the five students to reflect back upon the *Europe in Transition* course and share their hindsight at the end of their junior year. In particular, we asked them to respond to the question: "What aspect or aspects of the course are still having an effect on your life today?"

Andrew, who changed his major from chemistry to economics and served as an

upper-level student mentor on the second version of *Europe in Transition* during the January term of his junior year, wrote:

There are many aspects of the course that still have an impact on my life. Some of the most important ones include an appreciation of the cultures we interacted with, the realization that more opportunity exists in the U.S. than in eastern Europe, and my greater political and economic interest in the region than prior to the trip.

This is an educational experience that cannot be duplicated by reading a book or listening to a lecture. The course is a perfect tool for teaching cultural diversity and serving as a remedy for ethnocentrism.

Beth, who intends to pursue a doctoral degree in psychology and eventually open her own clinical practice, said:

The course taught me a lot about cultural awareness and my own independence. It also sparked an interest to travel to other countries and explore the rest of the world. It was because of this course that I continued to travel throughout my education. It was my interactions with local people in each of the places I visited that taught me most in the course.

Jessica said that the course **"cemented the thought in my mind that I would need to travel in my future job. I still hold that high amongst my career goals."** She also reiterated the positive effects of delving more deeply into language studies:

I already had a love for language, but the course made me appreciate its importance even more. In France, everyone looked to me to help translate everything, and I loved it! Even though I am not a language major, I have always had an ear for languages and enjoy communicating with individuals who do not speak English. I love being able to hold a conversation in French.

Caroline wrote back immediately after her return from a year of study abroad:

Having just spent the year in France, I felt a lot more savvy having some kind of knowledge of the huge economic changes all of Europe is going through, so I would say the economic aspect is extremely important. Also, the travel experience allowed me to relate much easier with foreign students while overseas. As for my life here in the U.S., I feel a lot less like an oblivious American.

I added a French major to my studies solely because of this class! Seeing France and actually being exposed to the language really made me want to study it further.

According to Michele, who hopes to teach English in Japan after she graduates,

The foundation for cross-cultural communication through *Europe in Transition* continues to have an impact on my life. I learned so much about the culture before going to Europe through our preparation classes [taught by Mary and Larry]. It was so helpful to evaluate the different stereotypes about Americans and Europeans before going and to study the history, economy, and languages of the cultures we were about to visit. This made me more aware of what to expect and allowed me to

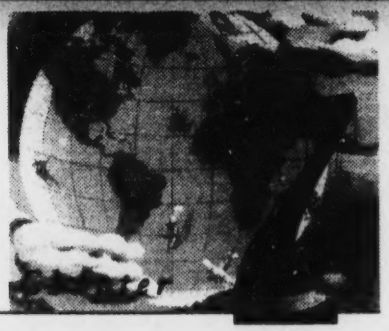
communicate more effectively once I was engaged with the culture.

...*Europe in Transition* has influenced my openness to certain courses and ultimately my decision to pursue a major in Spanish....This course has also allowed me to pursue leadership roles within the Hartwick community such as Vice-President then President of the International Club, and Senator of the Student Senate....

My training in experiential learning while in Europe definitely impacts my enthusiasm and motivation in the work place. I feel confident when applying to jobs of distinct cultural settings. Interning at a Spanish radio station, La Mega, I embrace opportunities to interact with the heterogeneous Latino population it serves. I do not limit my learning to books but actively involve myself with the culture surrounding me....

In all, *Europe in Transition* is invaluable to my social, academic, and professional life. If I had to do it again, I would!

The next chapter identifies key insights from our collective experience with the First-Year Intercultural Experience and considers the value of our efforts. In addition to relevant Hartwick survey data, the voices of all our colleagues in the Luce Project and student satisfaction ratings from all Luce Project courses are brought into this evaluation.



Evaluations of the First-Year Intercultural Experience

Introduction

In the previous four chapters, we heard the voices of students, faculty, and an administrator recounting their experiences before, during, and after the month-long international segment of the *Europe in Transition* course. In this chapter, we go beyond our individual roles and points of view to examine the value that intercultural immersion adds to the first-year experience. The bases of our examination are both quantitative and qualitative and include institutional research conducted longitudinally by Hartwick, statements by the faculty involved in the Luce Project, and evaluations by the student participants of *Europe in Transition*.

Accordingly, the chapter is organized into three sets of observations of this educational approach to learning interdependence. First, we take a close look at some of the measurable educational outcomes among the 15 students who participated in *Europe in Transition*. We examine the academic records of the group, both before the course and afterward, through the third year of college. Specifically, we discuss (a) the demographic composition of the group, (b) their SAT profiles, (c) the students who eventually withdrew from Hartwick College and why, (d) the subsequent experience of the students in language acquisition, (e) their pursuit of additional study-abroad opportunities, and (f) the choices and changes in major programs the students made after the course. Where appropriate, we also compare our group to their peers in the Hartwick College Class of 2001, from the first through the third year. Our observations on the educational performance and choices of the *Europe in Transition* group thus seek to provide a better profile of the group as a whole, to compare them with other Hartwick cohorts in the Class of

2001, and to note some of the changes in their educational experience that seem, at least in part, attributable to their participation in the course during their first year.

Looking beyond our specific experience with the *Europe in Transition* group, institutional data gathered at Hartwick College makes it possible to observe some longitudinal trends found among students in the five courses offered under the Luce Project—Jamaica, Mexico, South Africa, and Thailand, as well as Germany/France (*Europe in Transition*). These form a second set of general observations to be used in considering the value of the First-Year Intercultural Experience. Largely quantitative, this institutional research on students is part of the "Hartwick Inventory," a survey questionnaire which follows all students from matriculation to graduation and continues when they become alumni. The only escape from the inventory is to withdraw from the college, at which point an exit interview is conducted.

The benchmarks of the longitudinal institutional research on the five First-Year Intercultural Experience programs are similar, but not identical, to those we used to explore the educational choices of the *Europe in Transition* group. The difference between our observations of our group and the longitudinal research on all five groups is one of depth, inasmuch as we have maintained frequent contact with most of the 15 students—through advising, conversations, and other classes—over the duration of their studies. Both the empirical evidence gathered from the longitudinal, institutional research and comments from program evaluations completed by students in all five programs generally support the educational value of the First-Year Intercultural Experience.

The chapter concludes with a third set of observations from the faculty who led the five First-Year Intercultural Experience programs. Faculty discussion of how intercultural education in an international setting adds to the first-year experience was compiled in notes by David Bachner during the final workshop conducted under the auspices of the Luce Foundation grant. The verbatim impressions of all faculty connected to the project return us to the candor of our own chapters in pointing out the strengths and weaknesses of the First-Year Intercultural Experience with respect to structure, pedagogy, student issues, faculty issues, and financial considerations. These forthright evaluations very much influence the recommendations and conclusions offered in the final chapter.

Europe in Transition Students and the Hartwick College Class of 2001

The 15 first-year students who applied and were selected for *Europe in Transition* (*ET*) came from just four states: New York (11), Connecticut (2), Massachusetts (1), and Utah (1). The northeastern United States concentration and distribution among states, are quite similar to the Hartwick College Class of 2001 as a whole. In Fall 1997, the first-year class consisted of 392 students, from 20 states and four countries. However, 92% of the students came from the northeastern United States, with 59% of the class joining us from residences in New York State.

Despite this regional concentration, the *ET* students represented a wide range of secondary educational settings within those few states. Four came from rural public high schools (one came from a graduating class of 30), four from urban public high schools (one came from a graduating class of 734), and seven from large suburban public high schools. The four urban-based students were from metropolitan New York City—two from upper Manhattan and one each from Queens and Brooklyn. Rural upstate New York, central Massachusetts, and Utah provided the high school setting of four students in the group. Seven students graduated from suburban high schools in upstate and downstate New York and Connecticut. Three of the students from metropolitan New York City represented ALANA populations, and all three had lived in mixed Caucasian, African-American, and Hispanic neighborhoods during high school.

SAT Profile

In 1996, Hartwick College joined Bates, Dickinson, and Franklin and Marshall Colleges—among approximately 240 other colleges and universities—in making the Scholastic Aptitude Test (SAT) optional for the admissions process. The official position of the college on admission states: "At Hartwick, we look at the whole person when considering students for admission. We look at academic achievement but we also look at participation and leadership in school and community organizations. We have found that SAT scores are not as useful as personal attributes in determining which students will succeed at Hartwick. We consider your SAT scores when they are submitted, but

they are not required." For purposes of our evaluation of the First-Year Intercultural Experience, however, the fact that most students continue to report their SAT scores proved useful.

Our use of the SAT to evaluate the First-Year Intercultural Experience may, at first blush, appear to contradict the official Hartwick College position. But when we compared student SAT performance with subsequent academic performance at Hartwick, we found that the official position of the college—SAT scores do not necessarily determine which students will succeed—is confirmed. Moreover, for purposes of communicating what we have learned, comparing the SAT profile of the 15 *ET* students with their academic records indicates that the First-Year Intercultural Experience had a significant bearing on the academic success of these students. Therefore, our intent in using the SAT is to enable readers at other institutions contemplating the efficacy of this approach to better ascertain our case's applicability to their own situation.

For the Hartwick first-year class entering Fall 1997, 11 students, or 2.8% of those matriculating, chose not to report their SAT scores for the admission process. All 15 students in the *ET* course included the SAT in their admission applications and, as a group, they performed slightly better on the SAT than their fellow students in the class of 2001 who also reported scores.

The average verbal score for the 15 *ET* students was 576. Typical for Hartwick, there was a considerable range in individual performance, with a low of 450 and a high of 750. Four students in the group exceeded 700 on the verbal portion of the test, while five had scores of 500 or less. The average verbal score among the 381 reporting students in the first-year class was 563.

The average math score for the 15 *ET* participants was 560, with a low of 410 and a high of 680. Five students exceeded 600, while four scored 500 or less. The average math score of 381 reporting students in the first-year class was 557.

The combined average SAT score for the *ET* group was 1135, with a low of 920 and a high of 1390. The average combined score for those reporting in the first-year class as a whole was 1120. The 470 point spread between the low and the high scores among the students in our group speaks prospectively to a wide range of academic abilities. Four of our students entered Hartwick with combined scores of less than 1000, six were in the range of 1200-1290, and the top two had combined scores of 1300 and 1390. Although the SAT is but one predictor of academic performance in college, the

wide range in SAT performance within the *Europe in Transition* group proves useful when exploring the value the course added to the first-year experience of these students, particularly when the SAT results are compared with subsequent grade point average (GPA) performance.

GPA

The 15 *ET* students earned higher GPAs for their first semester at college than the Class of 2001 as a whole, whose first semester GPA averaged 2.82 on a 4.0 scale. The Fall semester average for the *ET* group was 3.01, with the range from a low of 1.68 to a high of 4.0. In the spring semester following the January trip, however, the average semester GPA of the group rose to 3.31, with a low of 2.33 and a high of 4.0. (This compares to an overall semester GPA of 2.81 in spring semester for the Class of 2001.) More striking was the performance of the five students who came to Hartwick with the lowest combined SAT scores in the *ET* group. The combined SAT scores for those five students ranged from 920 to 1010. Table 1 shows the first-year GPA trend for the most academically "at risk" students in our group, as predicted by lower SAT performance. Four of the five students had considerable gains in semester GPA, while the GPA of the remaining student (who would transfer at the end of spring semester) declined slightly.

Table 1

SAT Scores and First-Year GPA for Five Students Defined as Academically At-Risk

	SAT Combined Score	Fall 1997 GPA	Spring 1998 GPA
Student 1	920	1.68	3.06
Student 2	930	1.77	2.50
Student 3	950	2.40	2.33
Student 4	970	2.77	3.23
Student 5	1010	2.48	3.13

Who Withdrew from Hartwick and Why

Five of the 15 students from *Europe in Transition* did not remain to begin their senior year at Hartwick College. Three withdrew at the end of the first year, one at the end of the sophomore year, and one mid-way through the junior year. Given the small size of our institution, and the close relationships forged among faculty and students in *Europe in Transition*, we have a reasonably complete understanding of why the five students withdrew from the college. In light of contemporary nationwide efforts in higher education to seek aggressive solutions to the problem of retention, the departures in our case are illuminating and suggest that we succeeded educationally in our efforts with the students who left the College.

By way of explanation, of the five students most academically "at risk," (see Table 1), three are no longer at Hartwick College. But the reasons for their departure, as described below, do not correspond to any personal or academic dissatisfaction with the College of which we are aware. One student left at the end of the first year, and a second at the end of sophomore year, because they simply wanted to complete their baccalaureate education in a university setting. Both expressed general satisfaction with their Hartwick education in conversations with us, but both wanted to study in an urban university setting. Both successfully transferred to their first-choice institutions. The third student, because of a prior non-academic commitment, was attending Hartwick for only the first year. His experiences in our course reinforced his earlier decision to spend three years working abroad. At this writing, the student remains officially on leave and may yet return to the College when his other commitment is complete.

Given their academic performance, and from information gleaned in conversations, it appears that not one of the three "at risk" students left the college because of dissatisfaction or indifference. Rather, the gains in GPA among these students suggest gains in motivation and greater awareness of their needs and goals, which may have contributed to their decisions to study at universities. This, in turn, may point to the educational value of the First-Year Intercultural Experience.

The two other students in the group who left Hartwick were not academically "at risk." Both students were highly motivated and clear in their choice of major from the start. One student left after the first year to return closer to home, and to study at a large university. While he was largely satisfied with campus life at Hartwick, both socially and

academically, an interest in transferring to the university near his home was a choice we discussed throughout his first year. The final student from our group to withdraw left in the middle of her junior year for personal reasons. All told then, while five of our 15 students add up to retention "casualties," their reasons for leaving had little to do with educational quality. If anything, the emphasis we placed in the course on personal transition helped those students make new choices in their quest to complete their college education. It is too easy to misread attrition, especially since the decision to leave, as in the cases we followed closely, often means that the college has fulfilled its educational mission by teaching students to learn and act upon their needs and goals.

Learning Interdependence

At the beinning of their senior year, when this book was nearing completion, the 10 students remaining from the original *Europe in Transition* group continued to fascinate us with the trajectories of their college education. The cumulative GPA for the *ET* group stood at 3.24, while the cumulative GPA for their classmates in the Hartwick College Class of 2001 stood at 3.02. One student completed the B.A. in three years, and four of the 10 students had double majors. But the impact of the course on how these students have continued to seek out opportunities to learn interdependence is evident in more subtle, less quantifiable ways. In particular, much of the long-term role of the course in inspiring their learning is revealed in the choices they made with respect to learning languages, pursuing additional study-abroad opportunities, and choosing their major programs.

Language

Upon matriculation at the college, the original group of 15 first-year students had typical high school language training backgrounds. Eight students had taken Spanish, seven French, and two German. (The numbers do not add to 15 since one student took both Spanish and German and another took both Spanish and French). Three of the students also took a year of high school Latin.

Under Curriculum XXI, the general education portion of a Hartwick liberal arts and sciences education, students must satisfy a foreign language experience requirement. The requirement, which is found under the heading "Interdependence" in the Hartwick College Catalog (2000-01), states:

> Foreign language experience consisting of one course at the intermediate (or higher) level for students continuing a language studied at the secondary level; or, for students with two years or less of a language at the secondary level, one of the following: 1. a two course elementary sequence, 2. one language course and a related civilization course, or 3. an off-campus program with a language component and its related preparatory course. (p. 8)

Table 2 maps out the language choices of the 15 students in the course, both in high school and through their third year at Hartwick. The students are numbered from 1 to 15, with the sequence corresponding roughly to the level of language experience acquired by the beginning of the fourth year at Hartwick. Student 1, for example, is more language-experienced at Hartwick than is student 10. Note also that students numbered 1 through 10 will complete their education at Hartwick, and students 11 through 15 are no longer at the college (student 15 is on official leave). The columns on the left side of the table list the high school language experience of the group, while the columns on the right side of the table (shaded in grey) reflect the Hartwick language experience. In addition to the experience shown in the table, we should recall that every student had six hours of introductory training in both French and German during the preparatory phase of *Europe in Transition* and 10 days each of language and culture experience in Germany and France.

A close look at Table 2 reveals some rather intriguing language study choices among the students who were in our group. Focusing initially on the 10 students (1 through 10) who will complete their education at Hartwick, by the end of the third year nine of 10 had studied language beyond the experience requirement of Hartwick's Curriculum XXI. Four students were completing a language major, with two of those students also having a second major. (In academic year 1997/98, when these students entered the College, a total of five students graduated with a language major.) The table also suggests that the language studies of the 10 students who remained at the College followed three main patterns: Some switched from their high school language; some studied their high school language beyond the minimum requirement and added training in a new language; and others reinforced their high school training beyond the minimum requirement.

Table 2

High School and College Language Experience for Europe in Transition Students

	Number of Years of Study						
	High School				Hartwick		
	Spanish	French	German	Latin	Spanish	French	German
Students							
1	2	4			3		M
2	4			1		M	
3		4				M	
4	2				M		*
5		4				4	1
6		4		1	2		*
7			3				3
8		3				4	
9		2			3		
10	4						1
11	2		1			1	2
12	3					3	*
13		4				3	
14	2			1			1
15	1						

Notes. For high school, the number in the table corresponds to the total number of years of language studied. For Hartwick, the number in the table corresponds to highest level of competence, where 1 is the introductory language course and 4 is the second intermediate course. An * denotes the course in Austro-German culture and an M denotes that the student will complete the major in that language.

Four of the 10 students switched from their high school language in subsequent language study at Hartwick. Notably, two of the four became language majors (students 1 and 2), and chose to major in a language they had no experience with in high school. The other two students (9 and 10), switched to a language they had not studied in high school to fulfill the language experience requirement.

Three students (4, 5, and 6) supplemented their high school language and pursued studies of a new, second language during their first three years at Hartwick. The

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added language in each case was German, which may be attributed in part to our week in Mittweida, sandwiched between two-day stopovers in Berlin and Munich.

Three students (3, 7, and 8) strongly reinforced the language they had studied in high school. One (3) majored in French and psychology, graduated in three years, and will undertake graduate work in psychology with a special interest in language acquisition. The second (7) supplemented his German and served as an upper-level mentor to the first-year students on the mixed cohort version of *Europe in Transition* (Germany/Hungary) in January 2000. The third student (8) took four full semesters of college-level French.

Despite the fact that five of our students have departed the college (11 through 15), their choices in language study during their time at Hartwick also suggest some rather intriguing outcomes in language study patterns. Of the three students who left at the end of the first year (12, 14, and 15), two (12 and 14) switched from their high school Spanish language to French and German, respectively. This decision, and the extra coursework it involved, was made despite the fact that both were transferring to large universities with no language requirement. The other student (15), who left at the end of the first year by prior arrangement to fulfill a commitment to work internationally, was the only student among the 15 in the group not to pursue additional language experience. The third student (11), who also transferred to a large university with no language requirement, did so at the end of her sophomore year, but had spent the spring semester of her sophomore year in Strasbourg, France on a Syracuse University study-abroad program affiliated with Hartwick. The final student from our group to withdraw (13) left midway through her junior year, but not before she had reinforced her strong high school background in French with three semesters of college-level training in the language.

Additional Study Abroad

Our examination of the academic records of the 15 *ET* students shows that they frequently availed themselves of other opportunities to study abroad. Of the 10 students who remained at the college, two who became language majors (1 and 2) not only switched from their high school language, they also spent their junior year abroad in Germany and France, respectively. A third student (9) spent the fall of her senior year in the Semester-at-Sea program sponsored by the University of Pittsburgh. While these three students did not choose to travel on additional January term intercultural trips, the seven others

who remained at Hartwick will have participated in a total of 10 additional programs by graduation. Only one student among the 10 who remained did not undertake a subsequent international learning experience. However, that student graduated in three years and had to register regularly for course overloads in order to complete two major programs of study.

Choice of Major Program

Within the *ET* group, there is considerable evidence that changes in major programs subsequent to the course were influenced by the emphasis on learning interdependence in the course and/or the disciplinary expertise of the participating faculty. Choices in terms of the selection of the major program among all 15 first-year students fell into five categories: (a) retained the major the student had declared upon matriculation (five students), (b) declared a major (other than language or economics) from an undeclared status at matriculation (three students), (c) retained the major the student had declared at matriculation and added a language as a second major (two students), (d) switched from the major declared at matriculation to a language major (two students), and (e) switched from the major declared at matriculation to an economics major (two students).

One student (1) with no previous high school experience in German added German as a major and is concluding her Hartwick studies in Lüneburg, Germany, through a special program she devised with our German language faculty and the University Studies Abroad Consortium. In the spring of her first-year, she changed exclusively to German as a major from an interest in psychology and pre-law. A second student (2), with no high school language experience in French, added French to her previously declared major in English. The student who graduated in three years (3) added French to her major in psychology and, as previously noted, is pursuing graduate studies in psychology with a specialization in language acquisition. The final student majoring in language (4) settled on Spanish after considering music and pre-med over the last two years. All told, four students among the 10 will complete double-majors upon graduation. In recent years, an average of fewer than 10% of the senior class has graduated with double majors.

Longitudinal Research on the Five First-Year Luce Pilot Programs

Looking beyond our first hand experience with *Europe in Transition*, institutional data gathering makes it possible to consider a few longitudinal trends evident in the five courses offered under the Luce Project—Jamaica, Mexico, South Africa, and Thailand, as well as our program in Germany/France. The evaluative data come from several sources, including a longitudinal assessment comparing students who participated in the project with those who did not, evaluations completed by students in the five courses, and faculty commentary from the final workshop convened under the Luce Foundation grant. Each source is discussed in turn and concludes with faculty impressions of the First-Year Intercultural Experience's strengths and weaknesses with respect to structure, pedagogy, student issues, faculty issues, and financial considerations.

Longitudinal Data

A number of findings emerged from longitudinal research conducted by Ellen Falduto, Hartwick's Chief Information and Planning Officer, under the auspices of the Luce Foundation grant on the five First-Year Intercultural Experience programs. Based on our close exploration of trends within the *ET* group, we would like to assume that the educational effects of the First-Year Intercultural Experience are demonstrated throughout a student's collegiate career and, most likely, well beyond. The longitudinal observations provided by institutional research are based on data gathered on students in each group through the end of the sophomore year. Table 3 summarizes the longitudinal research on the groups, the initial results of an ongoing institutional effort to evaluate the outcomes of the five programs. It should also be noted that this longitudinal report focuses on key benchmarks and does not factor in some of the quantitative data we used for our consideration of the *Europe in Transition* course above (SAT scores, compilation of language experience statistics, and three-year GPA trends). Nor does the report include the qualitative tools of appraisal we used in the first half of this chapter and the previous chapters—namely, information derived from our role as faculty for the *Europe in Transition* course (including our reports, advising interviews with students, and our ongoing observations and contact with those students in a small college setting), analyses of student journals, program evaluations, and follow-up interviews with students.

In the pilot phase there were two groups of first-year students (*Europe in Transition* and Mexico) in the 1997/98 academic year, and three groups of first-year students (South Africa, Thailand, and Jamaica) in the 1998/99 academic year. To compare attributes of the first-year students who participated in the five Luce-sponsored programs with the attributes of the first-year student population of Hartwick as a whole, a control group of approximately the same size as the total number of first-year students participating was randomly selected for each of the two years. Once identified, these students were tracked parallel to the groups of students who participated in the five grant-related courses. For the control groups and the grant-related participants, information from the Hartwick Inventory (an institution-wide instrument that tracks such student record data as GPA, changes in major, and enrollment indices) is recorded at pre-experience (fall term of entry) and at selected periods throughout students' undergraduate careers. In the long term, the College will continue to gather longitudinal data on both the control groups and First-Year Intercultural Experience groups, even after the students become alumni.

Certain categories of statistics within the table are worth highlighting as early observations emerge from our longitudinal efforts to date.

Participation. A total of 81 students participated in courses offered under the Luce grant. In Academic Year 1997-98, 28 first-year students participated in two programs (Mexico and Germany/France). In Academic Year 1998-99, 53 first-year students participated in three programs (Jamaica, South Africa, and Thailand). The 1997-98 control group consisted of 36 first-year students, the 1998-99 control group of 55 first-year students.

Benchmarks. Our initial research considers retention, GPA (both as an indicator of the type of student who participates in a First-Year Intercultural Experience and as one indicator of educational impact), and changes in student major (and whether changes in major reflect participation in a first-year program). Specifically, our notable observations in these areas are as follows:

- *Retention.* Retention of students who participated in the first-year programs was better than non-participant retention. For students in the 1997-98 cohort, only 25% of participants had withdrawn from the college at the end of their sophomore year, compared with 39% of the control group. For the 1998-99 cohort, only 15% of participants withdrew from

Table 3

Longitudinal Research Findings on the Five Luce Project Pilot Programs Compared to other Intercultural Experiences, 1998-2000

	1998 Luce Programs			
	Control Group	France/ Germany	Mexico	All 1998 Programs
Number of students	36	15	13	28
% female	58	73	46	61
% male	42	27	54	39
% attrition After Four Semesters	39	27	23	25
Average GPA Pre-J term	2.97	3.01	3.06	3.03
Average term GPA Spring Following	2.78	3.31	2.97	3.15
Average GPA Change	-0.19	0.30	-0.09	0.12
% Students Changing Major After January term of Program	11	27	23	26

	1999 Luce Programs				
	Control Group	Jamaica	South Africa	Thailand	All 1999 Programs
Number of students	55	15	20	18	53
% female	55	53	60	50	55
% male	45	47	40	50	46
% attrition After Four Semesters	35	20	30	33	28
Average GPA Pre-J-term	2.61	2.87	3.03	2.98	2.97
Average Term GPA Spring Following	2.63	2.75	3.12	3.03	2.98
Average GPA Change	0.02	-0.12	0.09	0.05	0.01
% Students Changing Major After January term of Program	13	7	21	11	14

Hartwick at the end of their first year, as compared with 20% of the control group. Typically, 23% of Hartwick first-ear students do not return for fall term of their sophomore year, and the College's overall average annual attrition rate is 14.6%. For the *ET* group, the attrition rate at the beginning of sophomore year stood at three students, or 20%.

- *Academic Profile.* Students who participated in First-Year Intercultural Experiences through the grant had higher GPAs than those in the control group at the end of the fall term preceding the off-campus component of the course in January. The average cumulative GPAs of participants were also higher than that of the control groups at the end of the first year. This might suggest that students who participate in First-Year Intercultural Experiences are among Hartwick's more academically capable students or that the experiences provide academic motivation. With respect to academic capability, we reiterate that the SAT profile of the *ET* group was only slightly higher than their first-year class as a whole. Regarding motivation, the considerably higher GPA performance of our group, through the third year, may be indicative of higher motivation.

- *GPA as Indicator of Impact.* A range of changes, positive and negative, in GPA occurred in the spring term after the first-year courses ended. Given this variability, GPA in the spring term following the First-Year Intercultural Experience might not be an indicator of the experience's impact. The *ET* group, on the other hand, had the greatest increase in GPA, between fall and spring semesters, among the five groups.

- *Changes in Major.* Students who participated in the first-year programs evidenced more changes in major following the course than did students in the control group. In some cases, participants changed their majors to reflect either the focus of a particular course or the academic discipline(s) of the professor(s) leading the course. For *Europe in Transition*, five students retained their original major program, three students declared a major, and seven students either added language as a second major or switched to language or economics as a major.

Program Evaluations by Student Participants in All Five Luce Project Courses

The Center for Interdependence at Hartwick conducts student evaluations for every off-campus program. The evaluation covers such areas as participant background (e.g., prior experience abroad), participant satisfaction (e.g., willingness to recommend

this program to a friend), and participant feedback (e.g., most and least desirable characteristics of the program). The questionnaire includes a combination of questions with rating scales and open-ended questions followed by space for written comments.

Sixty-five of the 81 students (80%) who participated in the five grant-supported First-Year Intercultural Experience courses completed questionnaires. A sampling of their aggregated (i.e., across all five courses) responses to selected, key questions indicates the following:

- 53 of the 65 respondents (82%) said that they had not participated in a study-abroad program (including in high school) prior to their involvement in the First-Year Intercultural Experience. (This is a salutary outcome from Hartwick's perspective, inasmuch as a goal of the First-Year Intercultural Experience is to broaden the horizons of students who have not had in-depth exposure to other cultures.)

- 48 respondents (74%) said they received financial aid through Hartwick, an identical percentage to the College's overall proportion of students on financial aid.

- On a scale of 1 ("strongly disagree") to 5 ("strongly agree"), respondents strongly agreed (average rating = 4.66) that they would recommend the program to a friend. The range of average responses by program was 4.38 to 4.94.

- On the same 1 to 5 scale, respondents strongly agreed (average rating = 4.78) that they looked forward to another international experience. The range of average responses by program was 4.62 to 4.95. (This is another salutary finding, since a key assumption underlying the First-Year Intercultural Experience is that it will be catalytic in stimulating ongoing international interest among participants.)
- The 65 respondents strongly agreed (average rating = 4.72) that the course was valuable overall. The range of average responses by program was 4.33 to 5.00.

Four of the open-ended questions produced responses that are especially germane for evaluating the First-Year Intercultural Experience: (a) "What do you consider the most desirable characteristics of the program?" (b) "What do you consider the least desirable characteristics of the program?" (c) "What are the primary benefits that you feel you derived from participation in the program?" (d) "If you were responsible for planning and implementing this program, what changes would you make?" While there were differences in specific comments from program to program, several general categories of response emerged for each question.

1. *"What do you consider the most desirable characteristics of the program?"*

   - The opportunity to really experience another culture in a hands-on, non-touristic way
   - The opportunity to interact and form friendships with both our hosts and each other
   - The opportunity to learn about oneself and to experience independence
   - The opportunity to experience cultural difference, to compare and contrast how others live with life in the United States
   - Increased knowledge about the world with respect to geopolitical and economic issues
   - The balance between time to explore and learn as an individual and time to explore and learn as a group

2. *"What do you consider the least desirable characteristics of the program?"*

   - The wear and tear of travel, too much moving around

- Repetitious sight-seeing
- The shortness and cost of the trip
- Occasionally irrelevant academic assignments
- Tensions in the group dynamics, both from spending so much time together in close circumstances, and (in two of the programs specifically) because of tension and lack of communication between the students and the professors
- A lack of clarity regarding the itinerary and (in two of the programs) disorganization on the part of the professors

3. *"What are the primary benefits that you feel you derived from participation in the program?"*

- Self-knowledge in terms of my relation to the rest of the world, confidence, and knowing what I want from life
- Learning how to interact with and be effective with a group
- Greater openness to new situations, more tolerant and appreciative of differences, and a perspective that is more global.
- A love of the host country and an interest in language(s)
- A clearer sense of direction with respect to academic major
- Friendships

4. *"If you were responsible for planning and implementing this program, what changes would you make?"*

   - Better organization during the trip and more information ahead of time about the itinerary, what to bring, potential dangers, etc.
   - Less moving from place to place
   - More opportunities for the group to bond prior to the trip
   - More interaction between professors and students
   - More free time to explore on one's own
   - More language and cultural preparation
   - Avoidance of having more than one Hartwick group in the same place at the same time; avoid having professors split time between two groups. (This occurred in two locales.)

Although preliminary (since the programs concluded, two groups have been tracked for two years, and three groups for one), the empirical findings of the longitudinal research closely parallel what we know from our first-hand experience with the *ET* students. So, too, do the general comments and ratings from student evaluations. The educational value of the intercultural immersion is indicated strongly across all five groups. Among the Luce Project faculty as a whole, to whom we now turn, the value is likewise generally acknowledged, but considerations of cost to students, incentives for faculty participation, pedagogy, and course structure weigh heavily in evaluating this educational approach.

Luce Project Faculty Evaluations of the First-Year Intercultural Experience

Over the three years of the Luce project, the faculty development workshops generated considerable formative feedback. In summarizing those extensive discussions, it is reasonable to characterize faculty estimations of the First-Year Intercultural Experience over the course of the grant as mixed. On the one hand, faculty observed genuine gains among many students with respect to self-awareness, ability to interact with peers, appreciation of the host culture, world-mindedness, and interest in relating the experience to their academic and career plans. The basic consensus was that the First-Year Intercultural Experience holds considerable educational promise. On the other hand, the level of conviction varied within that consensus, with some faculty questioning whether first-year students are ready emotionally and intellectually to benefit fully from a cultural immersion experience. Faculty have also expressed persistent concerns about the offering's timeframe and duration, grading and credits, course releases and related compensatory issues. Finally, faculty pointed out the need for more scholarship subsidies for off-campus programs generally, perhaps with some proportion designated specifically for the First-Year Intercultural Experience.

At the final workshop, after all five pilot programs had been completed, faculty were asked to provide their summative evaluations of the project in the form of considerations for the future. We group these into three areas: (a) the financial viability of offering the First-Year Intercultural Experience, (b) incentives and disincentives for faculty participation, and (c) pedagogical issues related to the structural design of the course.

Financial Viability

The singular recommendation offered by faculty in this category, both in the specific context of this project and in relation to Hartwick's January term programs off campus in general, is that the college should find a way to incorporate such an experience into each student's tuition so it would automatically become part of a Hartwick education. Choice of venue obviously plays a large role in overall cost, as does the presence or absence of institutional affiliated agreements. The real (non-subsidized) cost of the four-week travel portion of the five courses ranged from a high of $3,100 (South Africa) to a

low of $1,600 (Mexico). Under the Luce Foundation grant, the $1,000 average scholarship subsidy per student was divided unevenly across all five pilot programs so that the program fees would not be too disparate. This reduced any incentives or disincentives in the students' selection of one or another program based on price.

The additional financial burdens imposed on the student and the school by the travel portion of the First-Year Intercultural Experience are problematic and pose the greatest initial challenge to any institution contemplating this approach to learning interdependence. At Hartwick, financial viability, from the institutional costs to the ability of students to afford the cost of travel, remains the greatest obstacle to the future of the First-Year Intercultural Experience.

Incentives and Disincentives for Faculty Participation

Another category of critical issues that arose consistently in the workshops concerned both the incentives for and obstacles to faculty participation in the First-Year Intercultural Experience. For example, in the words of the participating faculty:

- The honoraria provided through the grant for faculty participation in the workshops were important as a demonstration that Hartwick valued the professors' work in the project.

- We should offer several First-Year Intercultural Experience courses a year as thematic first-year seminars with an off-campus component. Faculty could sign up to teach/direct the course based on their substantive and culture-specific interests.

- It will be important to generate more faculty who buy into the notion of the First-Year Intercultural Experience. One incentive would be to send interested faculty abroad for three or four weeks in the summer for site development prior to teaching the course.

- It is also important to continue sending pairs of faculty. It is unsafe to do such a program with only one professor who can act in Hartwick's name.

- We need to figure out a way to make the course releases received for teaching a First-Year Intercultural Experience a genuine course release. Right now, it is not really a course release because of departmental teach ing obligations, the inability to "bank" a course release, and other constraints, it is not really a course release.

- Every effort should be made institutionally to recognize—and address—the personal cost to faculty that comes with participation in the First-Year Intercultural Experience. Finding ways to take one's spouse and family along might help in these regards.

Pedagogical Issues Related to the Structural Design of the Course

This posed perhaps the most ambiguous and preoccupying set of issues over the three-year project—from planning through implementation. Many faculty were troubled by the way the pilot courses were structured—beginning and ending mid-term with two units of credit and one inclusive grade. Yet unanimity was elusive with regard to possible solutions. Rather, several structures (mutually contradictory in instances) for subsequent courses were proposed, including:

- Design a full-year course for three units of credit.

- Design a full-fall term of preparation, the January term away, but only 4 to 5 debriefing meetings in the spring

- Eliminate the January term entirely. Instead, take the students off campus for an entire (probably spring) semester so that they can have sustained engagement around issues presented by an extended cultural immersion experience.

- Eliminate the follow-up phase. The College only commits to providing the experience; it is up to students individually what they make of the opportunity in terms of subsequent activities (service learning, intern ships, study abroad, etc.).

- Award each course component (fall, January, spring) a separate grade, which is a more manageable and flexible approach (in the event, for example, that a student must drop out of the program). It also reinforces the expectation for serious effort in each phase.

- Do not award multiple grades, since doing so would compartmentalize what is essentially an integrated preparatory-experiential-reflective approach to learning. Awarding a single grade also encourages students to complete the course.

There was also ongoing discussion throughout the project regarding the merits of various teaching approaches within the preparatory and debriefing phases of the courses. These related both to structural issues and to the issue of process-centered versus content-centered learning. In the preparatory phase, it is important to develop a contract with the group. The contract should contain social-behavioral and academic expectations and, ideally, is the product of in-depth discussion and the identification of mutual expectations among students and faculty. It was suggested that a challenge education format (ropes course, team-building exercises, etc.) is a useful means for simultaneously facilitating a contract, building a team, and addressing group dynamic issues. It is essential that the preparatory phase also cover health and safety issues in depth.

The debriefing phase should be more intensive and compressed, perhaps structured into a three-week period in order to sustain interest and motivation. Whatever its length or format, the debriefing should aim at achieving a synthesis (intellectually and emotionally) of the intercultural experience and include some consideration of what might come next for students in terms of academic and other choices (career, other intercultural experiences, service projects, etc.). Some faculty suggested that the post-January term synthesis be conducted by parties other than the faculty directors themselves, perhaps in a conference format including all First-Year Intercultural Experience participants taught by the Dean of Global Studies.

Would You Do It Again?

From the notion's inception, the First-Year Intercultural Experience has had its advocates, who believe that cross-cultural exposure at the start of a student's collegiate career is educationally valuable and its skeptics, who question younger students' readiness for such exposure. In fact, the Luce Foundation grant was conceived in large part to test the assumption that first-year students would benefit from a systematically constructed immersion experience in another culture early in their collegiate careers.

Project faculty were nearly of one mind in their assessment that most students benefited educationally from the experience and that the openness associated with the students' young age likely played a role in producing these benefits. However, the degrees of conviction in that largely positive assessment varied by course. Some faculty experienced more difficulties in their courses than others—difficulties ranging from minor behavioral irritants in all courses to more serious infractions in particular courses. In large part, faculty attributed the difficulties, whether major or minor, to the age group and its transitions.

This ambivalence is reflected in faculty members' responses to the query, "Would you teach a First-Year Intercultural Experience again?" Everyone answered in the affirmative. However, everyone also stated the preference (in some cases the condition) that the first-year students be mixed with upper-level students who would serve as mentors. To quote three examples of this point of view:

I don't know if I'd take all first-year students again. The issue is level of maturity. The male students 'dumbed down' the women. I saw this especially in the oral presentations. A mixed group, including mentors in the major and other upper-level students with the first-year students, would provide models in terms of leadership and interpersonal skills.

I want to take some upper-level students for my own psychic satisfac-

tion, since those students would be motivated towards my discipline and interests.

I would do it again as a full-year course for three units of credit, but only with upper-level students involved as mentors. Also, in certain [more dangerous] countries, having only first-year students in the course is a mistake. They need the models and the guidance of more mature students.

The mentoring model was piloted in a subsequent course offered by Larry Malone and two other instructors, Thomas Sears of Management and Nadine Carvin of the Center for Interdependence, in January 2000. That course was also entitled *Europe in Transition*, with 18 first-year students traveling to Germany and Hungary. As Larry noted in the epilogue to his chapter, four upper-level students served as mentors throughout the preparatory, travel, and debriefing phases of that course. It is with the experience of having tested that model for a single case, along with the supportive arguments described throughout this book, that we now turn to our concluding chapter, where we provide our recommendations to others who might now want to contemplate the First-Year Intercultural Experience as an approach to learning interdependence.

Five Conclusions About Learning Interdependence Through the First-Year Intercultural Experience

In the foregoing chapters, we provided a rationale for the international/intercultural education of first-year undergraduates and examined one college's efforts in this regard. Chapter 1 framed the context of our efforts in terms of increasing global interdependencies, trends in international/intercultural education, and the growing concern nationally over the education of first-year collegians. Chapter 2 discussed the relative methodological merits of the single-occasion case study and described the institutional setting in which Hartwick College designed and implemented the First-Year Intercultural Experience. Chapters 3, 4, and 5 took a very personal, first-person narrative approach. In Chapter 3, David Bachner recalled his experiences as an administrator charged with advancing the international/intercultural education of Hartwick first-year students.

In Chapters 4 and 5, respectively, Larry Malone and Mary Snider described the process of co-designing and team-teaching a first-year course that included an off-campus component in Germany and France during the January term that was preceded and followed by on-campus components in the Fall and Spring semesters. Chapter 6 presented first-year student testimonies, in the form of journal entries, of what it was like to have participated in the travel phase of the course.

Chapter 7 offered outcomes of the First-Year Intercultural Experience and identified key patterns that emerged from the collective experiences of a small group of faculty and staff who are closely involved with first-year intercultural programs at Hartwick.

The present chapter compresses the totality of our experiences into five conclusions aimed at helping educators equip the current generation of collegians to cope with the realities of complex interdependence, realities quite different from what previous generations have encountered. Our specific conclusions with respect to learning

interdependence through the cultural immersion for first-year students are these:

1. There are particular educational benefits to be gained by working with younger—that is, first-year—undergraduates.

2. Multiple levels of transition are taking place within the traditional first-year student age group.

3. The peer group is pivotal for learning.

4. The focus in traditional higher education on content (what is to be learned) must be balanced with a focus on process (how one goes about learning).

5. Teacher-centered, cognitively-oriented approaches must be supplemented by student-centered approaches that emphasize first-hand experience and systematic reflection on such experience.

Each of these conclusions is elaborated in turn.

First Conclusion: There are Particular Benefits to Working with First-Year Students

Generally speaking, study abroad participants are largely upper-level students, a holdover from the junior year abroad tradition. Few institutions encourage or even allow first-year students to undertake a study-abroad experience, the implicit rationale being that younger students are neither emotionally equipped to cope with the inevitable stress of a sojourn in another culture nor intellectually sophisticated enough to benefit fully in academic terms. Besides, the argument continues, the transition to college is difficult enough without imposing an added intercultural transition.

This line of reasoning, while certainly worth considering, calls for deeper exami-

nation. In fact, a substantial legacy of program experience and impact research at the level of teenage youth exchange suggests that younger students often reap significant and lasting benefits from study abroad (e.g., Bachner & Zeutschel, 1990, 1994; Detweiler, 1984, 1989; Hansel, 1986; Richardson, 1981; Van Den Broucke et al., 1989). Younger students are open to new experiences; they are open to influence; their intellects and perspectives have not crystallized, and they are struggling and searching on many levels.

Granted, the positive potential associated with younger student development comes with many caveats. Their openness is frequently accompanied by deficiencies of judgment; their intellects are short of the discipline that comes with maturity and training, and their identity crises often seem self-indulgent. It takes great patience and effort to work with students in the final throes of adolescence. In the context of study abroad, however, these risks are worth taking for the sake of a singular advantage: namely, that faculty will have more time to help students integrate the intercultural experience into their ongoing studies and to consider the experience's possible implications for career and other life choices.

Second Conclusion: Educators Must Attend to Multiple Levels of Transition

For generations, the social and psychological dynamics at play in the life of collegians have been subjects of countless scientific studies, literary works, and, in our own age, movies. It is an exciting but difficult life phase. Few intervals in life carry the same curious admixture of exuberance and uncertainty, the sense of one's great potential and the fear and stigma surrounding failure. College-level courses are typically more challenging than were courses at the secondary level, and one's intellectual credibility must be earned all over again, often in a more competitive setting. Old friends are no longer present, and much of one's energy goes into forming new relationships. Home and family, for so many years the anchors of comfort and familiarity even as they devolved into primary sources of constraint and resentment, are replaced by parentless, often curfewless, and, on occasion, even lawless dormitories. Freedom reigns, but so does the anxiety that accompanies new responsibilities and norms. Independence as a desire, so long-sought

and exalted, is somehow tarnished in its reality by the continuing ambivalence one feels toward replacement authority figures in the new setting (that is, professors and staff in college, versus parents and teachers in high school).

Colleges define themselves most essentially as learning environments. Inevitably, some institutions enact this definition better than others. It is our belief that the more effective schools work with the recognition that learning, especially at the early stages of college, is a function of the ways in which students are assisted in their efforts to manage the multiple transitions they are experiencing. The stakes are huge and run the gamut from disconfirmation, failure, and attrition—if support to make the transitions is absent—to a sense of eagerness, confidence, reflectiveness, and adaptability in the face of transition when support is there.

A central educational question becomes: How do we provide support that helps students come to grips with transitions? Our experience shows that this is a particularly difficult question and task for faculty. Surely, educators cannot address more than a modicum of these multiple levels of adjustment. But we can at least conceptualize and then design approaches that treat learning as transition—approaches such as the First-Year Intercultural Experience.

Third Conclusion: Learning in Small Peer Groups Should be Emphasized

With fewer explicit rules in place to help govern peer relationships, the high school adolescent's tribulations with issues of dependence, counterdependence, and independence, already legion, only intensify in college. And, as recent theory suggests (Harris, 1998), the formative influence of peers, always considered strong, might be even more overriding in its power than psychologists previously assumed.

Given this, how do we work productively with peer group dynamics? How do we help students get beyond dependencies and counterdependencies among themselves and also between themselves and authority figures? How do we soften the fixation on independence, a deeply ingrained and somewhat romanticized ideal of American cul-

ture, so that the quest for autonomy does not isolate the individual from others? Instead, how do we facilitate the capacity to function interdependently?

An extensive social science literature has long attested to the power of groups to affect behavior and norms (e.g., Freud, 1922; Lewin, 1947; Harvey, White, Hood, & Sherif, 1961). Our own experience confirms the profundity of this influence, and the most promising structure for addressing these questions pedagogically is the small peer group, especially in an intercultural setting.

Fourth Conclusion: Create a Balance between Content and Process Orientations

As educational institutions, colleges are mandated to ensure that students acquire certain content in the form of specified sets of information and bodies of knowledge. In our view, this mandate has fundamental validity, the development of content specialists must continue, and knowledge-based expertise in technical and disciplinary areas is an essential educational outcome.

However, it is also our view that content alone is an inadequate outcome in the face of complex interdependence. Intrinsic to the reality of interdependence is the fact that there are too many problems with too many variables to be addressed head on as intact, discrete bodies of knowledge. No individual can marshal enough specialized expertise to account for all the variables, much less account for their interaction. The single-minded emphasis on content specialization and the acquisition of knowledge as information has come too often at the expense of the type of learning that enables us to cut across the major dividing lines by which we define—perhaps in the illusion that we can confine—data and problems.

Consequently, a significant problem of higher education vis-à-vis the goal of nurturing the interdependent perspectives that cooperation requires is the way we approach learning itself. As educators, our efforts to convey content—i.e., to help students acquire knowledge—must be accompanied by a process that makes the acquisition itself progressively easier. "In other words, one not only learns, but *learns to learn*" (Watzlawick, Beavin, & Jackson, 1967, p. 262, original emphasis). This higher-order type of learning,

which Bateson (1972) termed "deutero-learning," distinguishes between simple, direct awareness or knowledge of things, on the one hand, and, on the other, a secondary, more abstract knowledge about things.

Our experiences strongly suggest that there is the possibility to work at an even higher level—a tertiary, processual level. In acquiring the capacity for learning how to learn, as Bateson (1972) suggests,

> ...we might say that the subject is learning to orient himself to certain types of contexts, or is acquiring 'insight' into the contexts of problem solving...we may say that the subject has acquired a habit of looking for contexts and sequences of one type rather than another, a habit of 'punctuating' the stream of events to give repetitions of a certain type of meaningful sequence. (p. 166)

In a world characterized by unparalleled amounts of information, speed of communication, and complexity and interaction of phenomena—in short, our students' unfolding world—it is crucial to have the capacities to learn quickly, to see patterns in one's own and the environment's behavior, to perceive differences and similarities between ever-shifting contexts, and to bring a flexible approach to the application of solutions appropriate to those similarities and differences. What is required is a process for learning how to learn, a process comprising the capacities for the types of insight, meaningful pattern-matching, and problem-solving across contexts that Bateson describes. Such capacities can be nurtured systematically, we believe, to the extent that educators begin to treat learning as a set of dispositions and skills that are adaptable to virtually any context. First-Year Intercultural Experiences are conducive to this.

Fifth Conclusion: Supplement Teacher-Centered with Learner-Centered Teaching Approaches

In following the mandate to convey content and advance knowledge acquisition, U.S. colleges and universities have typically employed instructional approaches that (a)

take place in formal classroom settings; (b) primarily employ lectures, demonstrations, tests, and varying amounts of discussion; (c) are directed at cognitive and intellectual development; (d) value reasoning and cogent argumentation; and (e) emphasize the role of the professor as expert in what can be termed an authority-centered pedagogy.

This time-honored, knowledge-oriented approach is perfectly legitimate and even necessary in many teaching situations, especially when the object is to convey discrete information. It is not an altogether useful approach, however, for nurturing students' active participation in the learning process, helping them to integrate insights about what they are experiencing, or reflecting upon the implications of what they have experienced in a broader frame of reference. Most importantly, reliance on the expert authority, the professor, as the ultimate conveyer of knowledge and information creates dependencies that inhibit the development of process-oriented, learning-how-to-learn skills.

Over a period of many decades, a series of educators has been advocating learner-centered modifications of the traditional teacher-oriented approach. For example, Dewey (1938) exhorted educators to attend to primary/direct experience in addition to the traditional focus on secondary/reflective experience. Lewin (1951) suggested "... that learning is best facilitated in an environment where there is dialectic tension and conflict between immediate, concrete experience and analytic detachment" (quoted in Kolb, 1984, p. 9). Shulman and Keislar (1966) encouraged experimentation and discovery by the student—that is, discoveries in the form of general understandings arrived at inductively through one's own trials and errors across a number of similar and dissimilar instances. Piaget (1971) revealed the close connections between experience and cognitive development. All of these were pivotal contributions to a widening stream of research, theory, and practice in experience-based learning approaches in more recent years (see Eldridge, 1998 and Warren, Sakofs, & Hunt, 1995). As pedagogical methods, these approaches have in common the provision of opportunities for students to engage in actual experiences, reflect critically on the activity, derive some useful insight or abstraction from the analysis, and apply the result to practical situations.

Our experiences confirm that learning by discovery and experience mainly through one's independent efforts, versus transmitted knowledge, has considerable advantages. These include a higher degree of personal relevance and thus a deeper level of internalization, the satisfaction that comes from autonomous accomplishment, an ability to discriminate among situations based on having personally experienced different situations, and the ability to adapt and generalize solutions.

However, certain caveats apply to learner-centered emphases. The chief danger is that independence and self-sufficiency as a learner will turn into isolation. In an age of complex interdependencies, an age in which no one has all the means to respond to fast-changing circumstances, collaborative perspectives and abilities will be of primary importance. Effective learners will evidence a willingness to interact as equals, to give and to take information, to help and to be helped, and to share efforts and responsibilities. When required, these students will be able to work in both dependent/authority-centered and independent/learner-centered circumstances. But they will be most comfortable with mutual dependencies. They will be capable of learning interdependence.

* * *

Our deepening familiarity over the past several years with the First-Year Intercultural Experience provides cause for optimism about the approach's educational potential with respect to the multiple dimensions of interdependence (interpersonal, group, and intercultural) we have discussed in this book. We hope that this discussion, and our attempt to synthesize our understanding in the form of the syllabi contained in the appendix, will be of practical value to other educators concerned with readying their own students to be effective learners in an increasingly complicated and challenging world.

More than anything, though, we hope that we have conveyed at least some sense of the deep significance that intercultural experiences might have on the lives of first-year collegians. But perhaps that is best and most appropriately accomplished by the students themselves. As a participant in the South Africa course succinctly concluded when asked about the primary benefits derived from the First-Year Intercultural Experience: "My eyes are open a little wider, my heart is softer, and my mind is more accepting."

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Sample Syllabi from Luce Project Courses

GERMANY/FRANCE 1997-1998

NDEP 150/FYS

Instuctors: Larry Malone and Mary Snider

Europe in Transition 1997/98[1]

NewRes II Seminar Room • Thursdays 6:00 to 9:00 pm

This two-credit, six-semester hour-long course introduces the student, through a cross-cultural learning experience, to contemporary European culture, language, and political economy. To narrow the scope and to take best advantage of the expertise of the faculty directors, the focus will be on Germany and France as distinct nation-states and members of the European Union. The course is divided into three interdependent phases that extend over most of the 1997/98 academic year. The first phase, in the last seven weeks of Fall Term 1997, will prepare the student for a month-long cross-cultural learning experience in the two countries. The second phase, during January Term 1998, will be spent in two residencies with native German students and faculty at Hochschule Mittweida, in Mittweida, Germany, and with native French students and faculty at the University of Nice Sophia-Antipolis in Nice, France. Between these week-long residencies, students will travel by train from Mittweida to Nice with two-day stopovers in Munich, Germany, and Lugano, Switzerland. The final phase of the course, which consists of reflection on the cross-cultural European immersion, supplemental language instruction, and focused work on research and/or multi-media projects, will be completed during the first six weeks of Spring Term 1998.

Objectives

Europe offers a cultural landscape with a rich history of common experiences and contrasts. This landscape saw the two major global dramas of the last sixty years play out—the Second World War and the Cold War. European studies of all disciplinary varieties have traditionally occupied a central place in the curriculum of a liberal arts college. The nation-states of Europe offer distinct languages, political systems, religions, sexual attitudes, work rules, and ceremonial rituals for comparison. But contemporary Europe is undergoing rapid and profound cultural, political, and economic transition. Some of these socio-cultural changes are attributable to political-economic transition in eastern Europe and in the European Union; some are owing to shifting western cultural attitudes and values; others come from blending cultures within the context of a united Europe.

This course provides an introduction to the salient political-economic issues of the European community from the national vantage point of two of its most important members, Germany and France. We recognize language has a decisive role in cultural learning and understanding, and the acquisition of a basic facility in German and French is accorded a central role in the course. Our struggle to improve cross-cultural communication skills, in order to deepen our grasp of cultural contrasts and attitudes, is just as important as the content-related questions that will be raised. We therefore seek to acquire a facility in these languages that is sufficient to help with cultural acclimation and to inspire us to become lifelong second-language learners. Specific political-economic content issues, with respect to the European Union as a whole and Germany and France in particular, will become more apparent from the development of a facility for language. Both language and content will take on new meaning through cultural immersion, and cross-cultural learning will be enhanced through the interplay of the three phases of the course over the academic year.

The final objective of the course is to recognize that the learning experiences to be derived from *Europe in Transition* are settings from which to seek greater acceptance of transition from a personal perspective. The course will emphasize themes central to learning styles particularly valued at Hartwick. These include: student as researcher, learning by doing, peer mentoring, and the close trust required in forming work and personal relationships among faculty and students. In sum, the backdrop of acquiring a facility for

cultural adaptation and understanding and of acquiring content-specific knowledge serves to inculcate, in students and faculty, a strong respect for the unique features of a Hartwick liberal arts education. In this course, we will discover these attributes of an education at Hartwick and use those attributes to make new discoveries in the world beyond Hartwick.

Learning Resources

The course will employ a full range of learning resources. These include books, periodicals, films, videos, web sites, electronic communications, expert presentations and talks, and living arrangements that put the student in direct contact with Europeans on a round-the-clock basis.

Students are required to purchase the following books:
Kristine Kershul, *French in Ten Minutes a Day*, (Bilingual Books, 1995)
Kristine Kershul, *German in Ten Minutes a Day*, (Bilingual Books, 1995)

Fall 1997 Schedule

Class begins Thursday, October 16, 1997. There will be one class meeting per week, lasting three hours on Thursday evening. Each session will commence and conclude with language instruction in French and German. In cases where students already possess excellent language skills in one of the two languages, those students will serve as peer mentors to other students.

October 16—Course Introduction
Introductions, Name Walk, Autobiographical Exchange, Team Building, Discussion of Syllabus, Presentation of *Europe in Transition*, Language Introduction, The Practice of Language, Itinerary Projects, Discussion of Mittweida and Nice Presentations

Readings:
Kristine Kershul, *French in Ten Minutes a Day*, (Bilingual Books, 1995). Steps 1- 3
Kristine Kershul, *German in Ten Minutes a Day*, (Bilingual Books, 1995). Steps 1- 3

October 23—Contemporary Germany in the European Union
Language Instruction, Discussion of Readings, and Planning

Readings:
Kershul, *French in Ten Minutes a Day*, Steps 4, 6, 7, 8, and 9
Kershul, *German in Ten Minutes a Day*, Steps 4, 6, 7, 8, and 9
Articles from the photocopied Germany Packet

October 30—Contemporary France in the European Union
Language Instruction, Discussion of Readings, and Planning

Readings:
Kershul, *French in Ten Minutes a Day*, Steps 10-12
Kershul, *German in Ten Minutes a Day*, Steps 10-12
Articles from the photocopied France Packet

November 6—Contemporary Germany: Itinerary Project Presentations
Language Instruction, Discussion of Readings, and Planning

Readings:
Kershul, *French in Ten Minutes a Day*, Steps 13-15
Kershul, *German in Ten Minutes a Day*, Steps 13-15

November 13—Contemporary France: Itinerary Project Presentations
Language Instruction, Discussion of Readings, and Planning

Readings:
Kershul, *French in Ten Minutes a Day*, Steps 16-19
Kershul, *German in Ten Minutes a Day*, Steps 16-19

November 20—French Culture Through French Cuisine
Language Instruction, Discussion of Readings, Planning, and Eating

Readings:
Kershul, *French in Ten Minutes a Day*, Steps 18 and 20
Kershul, *German in Ten Minutes a Day*, Steps 18 and 20

December 4—German Culture through German Cuisine
Language Instruction, Discussion of Readings, Eating, Currency Comparisons, and Packing Demonstration

Readings:
Kershul, *French in Ten Minutes a Day*, Steps 18, 21, and 22
Kershul, *German in Ten Minutes a Day*, Steps 18, 21, and 22

Requirements for Fall Term 1997

- Attendance and participation in discussions, meetings, language instruction, presentations, and seminars. Students are also expected to use e-mail for communication with Mittweida and Nice students and to monitor news and culture-oriented European web sites that focus on aspects of contemporary life in Germany and France.

- Students must also prepare the Hartwick/U.S. cultural presentation to be given to Mittweida and Nice students during January term.

- Itinerary Project where students, in groups of two, prepare background research and develop expertise (as a group resource) on one aspect of German or French culture. The project must also assess the consequences of political-economic change and transition on the particular cultural feature.

January term, 1998 Itinerary

Friday, January 9—Depart from New York

Saturday, January 10—Arrive Berlin, overnight stay

Sunday, January 11—Arrive Mittweida

Monday, January 12 through Friday, January 16—Mittweida Residency (includes Dresden and Leipzig)

Saturday, January 17 through Sunday, January 18—Munich

Monday, January 19 through Tuesday, January 20—Lugano, Switzerland

Wednesday, January 21 through Wednesday, January 28—Nice Residency

January 29—Return to New York

Mittweida Residency includes class visits, language exploration, presentations by Mittweida students and faculty, multi-media presentation by Hartwick students, cultural excursions to local landmarks, and day excursions to Dresden and Leipzig.

Nice Residency includes class visits, language exploration, presentations by Nice students and faculty, multi-media presentation by Hartwick students, cultural excursions to local landmarks, and day excursions to Cannes, La Seyne, and Monaco.

Requirements for January Term 1998

- Attendance and participation in discussions, meetings, language instruction, presentations, and seminars
- Interpretive journal
- Written exercises and cultural interpretation exercises
- Hartwick/U.S. cultural presentation to Mittweida and Nice students
- Group project prepared during Fall Term 1997

Train trip from Mittweida to Nice includes two-night stopovers in Munich, Germany and Lugano, Switzerland. Students will be free to explore on their own, but must complete two written exercises that reflect on observations made in each setting.

There will also be periodic assigned cultural interpretive exercises to promote the use of language skills and contact with community residents.

Spring 1998 Schedule

Week of February 9—January Term Reflection (Double Session)
Discussion of Experience: Personal transitions, reflection on cultural attributes and contrasts, the practice of language in context and identification of the forms of transition in Europe

Week of February 16—The Experience of Contemporary Germany
Language instruction, the top-down learning approach to language*, project proposal formulation, and review and discussion of recent articles in U.S. and European media

Week of February 23—The Experience of Contemporary France
Language instruction, the top-down learning approach to language, project proposals review, and discussion of recent articles in U.S. and European media

Week of March 2—France and Germany in the European Union: Is the European Community Economically, Politically, and Culturally Viable?
Language instruction, the top-down learning approach to language, project proposals review, and discussion of recent articles in U.S. and European media

Week of March 9—Project Presentations
Language instruction, the top-down learning approach to language, and project presentations

Week of March 16—Project Presentations
Language instruction, the top-down learning approach to language, and project presentations

*German and French language periodicals from Hartwick's Stevens-German library will be used for a "top-down" learning approach to language and content.

Requirements for Spring term, 1998

- Attendance and participation in discussions, meetings, language instruction, presentations, and seminars. Students are also expected to use e-mail for communication with Mittweida and Nice students, monitor news and culture-oriented European web sites, and subscribe to discussion lists that focus on aspects of contemporary life in Germany and France
- Research paper or multi-media project on theme *Europe in Transition*
- Applied language exercises

Complete Course Requirements/Percentage of Grade

Attendance and participation in fall, January, and spring discussions, meetings, language instruction, presentations, and seminars—20%

Fall term Itinerary Project—15%
January term Interpretive Journal—10%
January term Written Exercises and Cultural Interpretation Exercises—10%
January term Hartwick / U.S. Cultural Presentation to Mittweida and Nice students—10%
Spring *Europe in Transition* research paper or multi-media project—25%
Spring term Applied Language Exercises—10%

Note: A student or group of students with an interest in art or multi-media can elect to produce artworks or a multi-media project of the entire course (including all three phases) to fulfill the itinerary project and research project requirements.

Appendix

GERMANY/HUNGARY 1999-2000

NDEP 150/FYS

Europe in Transition 1999/00[2]

Wednesday Evenings, 6:30 to 9:30 pm, beginning October 27

Instructors:
Thomas Sears x 4947
Nadine Carvin x 4422
Larry Malone x 4943

Language Specialist:
Linda Toth

This two-credit [six semester hour] course introduces the student, through a cross-cultural learning experience, to contemporary German and Hungarian culture and language as these societies adjust to changes in their political-economic structure. The course is divided into three interdependent phases that extend over most of the 1999/00 academic year. The first phase, in the last seven weeks of Fall Term 1999, will prepare the student for a three week cross-cultural learning experience. The second phase, during January term 2000, will be spent in residence with German students and families in Mittweida, Germany and Hungarian students and families in Eger, Hungary. The final phase of the course, which consists of reflection on the cross-cultural immersion and focused work on research and/or multi-media projects, will be completed during the first four weeks of Spring Term 2000.

Objectives

Eastern Germany and Hungary offer a cultural landscape with rich histories, distinctive languages and political-economic systems, and strong religious contexts for comparison with each other and the United States. But contemporary eastern Germany and Hungary are undergoing rapid and profound transition. Some of these socio-cultural changes are attributable to political-economic transition in eastern Europe and in the European Union;

owing to shifting western cultural attitudes and values; others come from blending cultures within the context of a united Europe.

This course provides an introduction to the salient political-economic issues in eastern Germany and Hungary today. We recognize that language has a decisive role in cultural learning and understanding, and the acquisition of a basic facility in German and Hungarian is accorded a central role in the course. Our struggle to improve cultural communication skills, in order to deepen our grasp of cultural contrasts and attitudes, is just as important as the content-related questions that will be raised. We therefore seek to acquire a facility in German and Hungarian that is sufficient to help with cultural acclimation and to inspire us to become lifelong-language learners. Specific political-economic content issues, with respect to eastern Germany, Hungary, eastern Europe, and the European Union, will become more apparent from the development of a facility for language. Both language and content will take on new meaning through cultural immersion, and cross-cultural learning will be enhanced through the interplay of the three phases of the course over the academic year.

The final objective of the course is to recognize that the learning experiences to be derived from *Germany and Hungary in Transition* are settings from which to seek greater acceptance of transition from a personal perspective. The course will emphasize themes central to learning styles particularly valued at Hartwick. These include student as researcher, learning by doing, peer mentoring, and the close trust required in forming work and personal relationships among faculty and students. In sum, the backdrop of acquiring a facility for cultural adaptation, understanding, and content-specific knowledge serves to inculcate, in students and faculty, a strong respect for the unique features of a Hartwick liberal arts education. In this course, we will discover these attributes of an education at Hartwick and use those attributes to make new discoveries in the world beyond Hartwick.

Learning Resources

The course will employ a full range of learning resources. These include books, periodicals, web sites, electronic communications, expert presentations and talks, and living arrangements that put the student in direct contact with Germans and Hungarians on a

round-the-clock basis. These resources, however, will largely be derived from student research during the fall term preparation phase, January term trip, and Spring term debriefing phase. Students are expected to subscribe to and read, on a daily basis, www.centraleurope.com/hungarytoday/ and additional web sites to be assigned.

Fall 1999 Schedule

Class begins on Wednesday, October 27, 1999. There will be one class meeting per week, lasting three hours during an evening. Each session will commence and conclude with language instruction in German and Hungarian, provided by a Hungarian student, Linda Toth.

October 27—Course Introduction

Introductions, team building, discussion of syllabus, presentation of *Europe in Transition*, language introduction, the practice of language, itinerary projects, and discussion of January presentation to students from Mittweida and Eger.

November 3—Culture Clash

Language instruction, discussion, and planning

November 10—Contemporary Germany and Hungary in the Context of Europe

Language instruction, discussion, and planning

November 17—Contemporary Germany: Itinerary Project Presentations

Language instruction and itinerary project presentations

November 24—Contemporary Hungary: Itinerary Project Presentations

Language instruction and itinerary project presentations

December 1—German and Hungarian Culture through German and Hungarian Cuisine

Language instruction and discussion of Hungarian and German culture

December 8—Presentation Run-Through

Language instruction and presentation run-through

Requirements for Fall Term 1999

Attendance and participation in discussions, meetings, language instruction, presentations, and seminars. Students are also expected to monitor news and culture-oriented European web sites that focus on aspects of contemporary life in Germany and Hungary.

Students must also prepare the Hartwick/U.S. cultural presentation to be given to Mittweida and Eger students during January term.

Itinerary project where students, in groups of two to four, prepare background research and develop expertise (as a group resource) on one aspect of German or Hungarian culture. The project must also assess the consequences of political-economic change and transition on the particular cultural feature.

Preliminary January Term 2000 Itinerary

Thursday, January 6—Depart from New York
Friday, January 7—Arrive Berlin, overnight stay
Sunday, January 9—Arrive Mittweida
Monday, January 10 through Friday, January 14—Mittweida Residency (includes Dresden and Leipzig)
Saturday, January 15—Train to Bratislava
Sunday, January 16—Bratislava
Monday, January 17—Train to Eger
Tuesday, January 18 through Monday, January 24—Eger Residency
Tuesday, January 25 through Thursday, January 27—Budapest
January 27—Return to New York

Mittweida Residency includes class visits, language exploration, presentations by Mittweida students and faculty, multi-media presentation by Hartwick students, cultural excursions to local landmarks, and one-day excursions to Dresden and Leipzig.

Eger Residency includes class visits, language exploration, presentations by Eger students and faculty, multi-media presentation by Hartwick students, cultural excursions to local landmarks, visits with political and economic leaders, and one-day excursions in the surrounding region.

Appendix

Requirements for January Term 2000

- Attendance and participation in discussions, meetings, language instruction, presentations, and seminars
- Interpretive journal
- Written exercises and cultural interpretation exercises (periodic assigned cultural interpretive exercises to promote the use of language skills and contact with community residents)
- Hartwick / U.S. Cultural Presentation to Mittweida and Eger students
- Group project prepared during Fall Term 1999

Spring 2000 Schedule

February 16—January Term Reflection (Double Session)
Discussion of Experience: Personal transitions, reflection on cultural attributes and contrasts, the practice of language in context, and identification of the forms of transition in Europe

February 23—The Experience of Contemporary Germany and Hungary
Project proposal formulation, and review and discussion of recent articles in U.S. and European media

March 8—Project Presentations (Double Session)
Project presentations

Requirements for Spring Term 2000

- Attendance and participation in discussions, meetings, presentations, and seminars. Students are also expected to monitor news and culture-oriented European web sites and to subscribe to discussion lists that focus on aspects of contemporary life in Germany and Hungary.

- Research paper or multi-media project on theme "Germany and Hungary in Transition"

Complete Course Requirements / Percentage of Grade

Attendance and participation in fall, January, and spring discussions, meetings, language instruction, presentations, and seminars—20%

Fall term Itinerary Project—15%

January term Interpretive Journal—10%

January term Written Exercises and Cultural Interpretation Exercises—15%

January term Hartwick/U.S. Cultural Presentation to Mittweida and Eger students—10%

Spring "Germany and Hungary in Transition" Research Paper or Multi-Media Project— 30%

Note: A student or group of students with an interest in art or multimedia can elect to produce artworks or a multi-media project of the entire course (including all three phases) to fulfill the itinerary project and research project requirements.

MEXICO

Professor Katherine O'Donnell

NDEP 150 FYS: *Tradition, Continuity, and Struggle Among the Mayan People*[3]

Fall, 1997-Spring, '1998

Ext. 4894 • Arnold 31 • O_donnellk@hartwick.edu

This course is designed to acquaint first-year students with the cultural traditions of the Mayan people, including their cosmology as revealed in language, art, and architecture; issues of contact during Spanish colonization; and contemporary political, economic, and social issues for the region of Chiapas, Mexico. The course will be year-long with a fall preparation of 7 weeks, January term in Mexico, and 7 weeks of reflection sessions during Spring 1998.

Principal Texts

Collier, G.—*Basta! Land and the Zapatista Revolution*

Pererra, V. and R. Bruce—*Last Lords of Palenque*

Menchu, R.—*I, Rigoberta Menchu*

Tedlock, D. (tr.).—*Popol Vuh: The Mayan Book of the Dawn of Life*

Emerson, R.—*Writing Ethnographic Fieldnotes* (several chapters will be handed out)

DeLanda, D.—*Yucatan Before and After the Conquest* (on reserve in library)

de Las Casas, B.—*The Destruction of the Indies* (handout and on reserve in library).

Fall 1997

We begin the term looking at contemporary issues in Chiapas, Mexico. We will place these current events in colonial and Mayan cultural contexts. The locating of past in the present continues when we examine the war in Guatemala and the subsequent outpouring of refugees into Mexico. Next, Bruce's work discusses the Lacondon Mayan's struggle to maintain traditions within the context of rapidly changing environmental, social, and political conditions. We conclude this term framing our trip and the course through reading the Mayan creation myth, *Popol Vuh*.

In order to deal more effectively with group process, we will participate in a Pine Lake training workshop on October 25th, 10 AM - 5 PM. Readings for this session will outline ethnographic notetaking and will discuss methods appropriate for capturing cross-cultural experiences. Finally, students will choose from a list of key sites, events, or cultural practices and prepare for oral presentation on site during our time in Mexico.

While in Mexico, students will spend approximately one week touring archaeological sites and discussing relevant Mayan cultural history, three weeks in residence at the Na Bolom Center studying sociology, economics, history, linguistics, political economy, and anthropology in San Cristobal, Chiapas, Mexico. During this time, the group will be divided; half of us will travel to the Lacondon Rainforest to meet with the Lacandon Mayan people, and the other half will travel to the Guatemalan border to work with refugees. We will then reverse this order so everyone will have the same experience. Each of these experiences will involve working in the communities. The semester will conclude with a visit to the National Museum of Anthropology. While in San Cristobal, students will attend lectures given by the Social Science Faculty at Campus III, the University of Chiapas. In addition, students will meet with members of the religious, educational, health, women's, and labor communities and visit local weaving and paper making co-operatives.

During Spring 1998, I will be teaching Sociology 330, *Language and Society*, and will ask that students from the January course sit in on those classes that discuss the topics of bilingualism, code switching, language and social control, and language and aesthetics— particularly Mayan linguistic issues. I hope to invite Mayan scholars to campus during the term.

In addition, students will complete research on a topic that they have chosen. We will follow-up with U.S.-Mexican relations and more fully address contemporary issues like NAFTA, the structural adjustment policies of the World Bank and their impact on the Mexican people, and new U.S. immigration policies.

Evaluation

1. Site expert project—research on Mayan culture, art, archaeology—oral report done in January—graded 20%
2. Journal—personal observations and reflections—ungraded due end of January term
3. Fieldnotes—Using methodologies outlined in Emerson et. al, students will write observations and analyses and connect with relevant class texts. Due at end of January term—graded 30%
4. Research Paper—15 pp properly referenced. Develops a topic related to January work in Mexico. Incorporates assigned readings as well as outside materials and references. 30%—due in spring term
5. Participation—20% informed class discussion on and off campus

Fall 1997

NDEP 150: *Tradition, Continuity, and Change: Chiapas, Mexico* 1997
Katherine O'Donnell and Mireille Vandenheuvel
Spanish language instruction, Liz Soto

October 15—"Chiapas War" video
Readings: *Basta!,* introduction and chap. 3; Madre article, "What the Rebellion in Chiapas Means to Us" and Nash, "The Fiesta of the Word"

October 22—Videos "The Wrath of God" and "The Mission" can be seen in the language lab. Readings: *Basta!,* chaps 1, 2 and selections from de Las Casas, *The Destruction of the Indies*

October 25—Pine Lake training for intercultural work 9 a.m. (led by Sara Smeltzer)
Readings: selections on "Observing and Interpreting in the Field," "Moving from Fieldnotes to Desk"

October 27—Video and speaker Professor Michael Stone, Hartwick Anthropology.
Topic-Refugee camps.
Readings: selections from refugee text and *I, Rigoberta* Intro-pp. 78

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November 5—Video "If the Mango Tree Could Speak"
Readings: *I, Rigoberta* pp. 79-162

November 12—Video "The Long Road Home"
Readings: *I, Rigoberta* pp. 163-247

November 19 —Video "Trudy Blom"
Readings: *Last Lords of Palenque*, Intro-pp. 158 and article on deforestation in the Lacandon rainforest

December 3—Video "Popol Vuh"
Readings: *Popol Vuh* Preface, Intro, Parts 1 and 2

Katherine O'Donnell
NDEP 150: *Tradition, Continuity and Struggle Among the Mayan People*
Chiapas, Mexico 1998

Jan 5— Departure Newark or JFK, arrive Cancun, Travel to Tulum
Jan 6— Visit Tulum, Visit Xel-Ha
Jan 7— Chitchen Itza, Cenote X-Keken, Travel to Merida
Jan 8— Merida and on to Pregresso Beach if time permits
Jan 9— Travel to Palenque
Jan 10— Palenque
Jan 11— Tonina, stay at Rancho Esmeraldo
Jan 12— To San Cristobal, walking tour, dinner Na Bolom
Welcome Reception, UNACH Cultural Center
Jan 13— San Cristoabal, Lecture UNACH 9-1; 7-9
Jan 14— Breakfast Na Bolom
Jan 14-17— Group A goes to Naha; Group B goes to Refugee Camps, Comitan
Jan 17— Return to San Cristobal, Na Bolom
Jan 18— Lecture with Chip Morris, Director Na Bolom, UNACH Lectures in San Cristobal
Jan 19— Festival at Chamula, Zinacantan guided by Chip Morris
Jan 20— San Cristobal, Na Bolom, Unach lecture

Jan 21-24— Group B goes to Naha, Group A to Comitan

Jan 24— Groups return to Na Bolom, San Cristobal

Jan 25— San Cristobal, Na Bolom

Jan 26— Depart for Tuxtla and Mexico City

Jan 27— Tour of Mexico City, Visit Museum of Anthropology and optional Xochimilco-Floating Gardens

Jan 28— Excursion to Teotihuacan and Shrine of Guadalupe, Frida Kahlo, Trotsky Museums, Ballet Folklorico

Jan 29— Transfer to airport in Mexico City for flight home

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Appendix

JAMAICA

First-Year Intercultural Experience in Jamaica[4]

Instructors:
Sharon Dettenrieder, Nursing
431-4785 • dettenriedes@hartwick.edu • Bresee 200c

Michael Stone, Anthropology
431-4935 • stonem@hartwick.edu • Yager 318

Course Description

> The Caribbean reality at the end of the 20th century is tantalizingly difficult to define. In many ways, it is a unique area: in its history, in its ethnic composition, and in its pattern of political evolution. The nearly 30 million inhabitants scattered across hundreds of islands and the mainland enclaves...represent an eclectic blend of almost all the peoples and cultures of the world. The languages they have inherited they have made their own...The region is like a prism with light passing through—whatever enters is transformed...Nothing in the Caribbean is simple. (Franklin Knight, *The Caribbean: The Genesis of a Fragmented Nationalism*, 1990: 308)

From European contact onward, smallness and peripheral status have conditioned Caribbean cultural history and social dynamics. The region's striking cultural, ethnic, and linguistic diversity is a product of the circumstances of its social-historical and political-economic formation, from the pre-Columbian era into the colonial and post-colonial periods. Any comprehension of the region begins with an understanding of Caribbean dependency within the contemporary global system. Direct experience in Jamaica—through field trips, lectures, class discussion and reflection, exploration of Jamaican life, and a variety of readings, cultural events, and music — will introduce students to the human geography, ethnohistory, culture, and political economy of Jamaica in a course emphasizing the historical relationship between the peoples and cultures of Jamaica, the region, and the world.

Preparatory Phase (Fall 1998)—Meet: Yager 321B, Wednesday 6-9 PM
The preparatory phase will orient students to and prepare them for the cross-cultural experience, building group cohesion, and the cooperative social climate necessary to ensure a constructive learning experience for everyone. Student Presentations—will involve brief site/topic expert reports on 12/2 and 12/9. Note: Students must attend all Fall 1998 meetings in order to travel with the group to Jamaica.

10/28—Introduction: the Caribbean environment; video/discussion; site/topic expert assignments
11/8—Pine Lake: team building (all day)
11/11—Pine Lake debriefing; trip health and security; ethnocentrism and cultural relativism; ethnographic methods
11/18—Culture and Society in Jamaica: video/discussion: "The Harder They Come"
12/2—Race, Class, and Gender in the Caribbean: video/discussion: "Sugar Cane Alley"
12/9—Dinner meeting (Prof. Dettenrieder's home, 34 Spruce St.): packing, trip logistics, and pre-departure details, flight tickets distributed

Synthesis Phase (Spring 1999)—Meet: Yager 328, Wednesday 6-9 PM
The final phase will encourage students to reflect upon their off-campus experience and synthesize their learning through a formal research report. This phase will also include training in authoring World Wide Web documents. Applying that knowledge, students will draw upon their research to contribute to a class-generated web presentation to the Hartwick and wider communities of the Jamaica experience.

2/17—Trip debriefing, spring semester plans
2/24—World Wide Web training session
3/3—TBA
3/10—TBA
3/17—World Wide Web site planning and preliminary construction
3/31—Final student reports to class
4/7—Dinner meeting (pizza): web site presentation to class

Appendix

Course Objectives

Combining field experience with a range of ethnographic, historical, and audiovisual materials, the course will:

- Orient students to and prepare them for the cross-cultural experience, building group cohesion, and the cooperative social climate necessary to an auspicious experience for all
- Analyze the complex relationships among indigenous lifeways and European settlement, colonialism, imperial history, slavery and the rise of African-American culture, and the historical formation of contemporary Jamaican society
- Highlight processes of African emancipation, imperial fragmentation, and social reconstruction in 19th-century Jamaica, relating those processes to 20th-century cultural manifestations
- Consider socio-economic and political processes in modern Jamaican society, including culture and identity, music and the arts, religion, health, migration, and tourism
- Cultivate a critical approach to Jamaican culture, history, and geography in order to comprehend the region's social, economic, and political development, and its global role
- Encourage students to reflect upon and synthesize their learning experiences through research, training in World Wide Web publishing, and a class web presentation

Evaluation Criteria

Evaluation will gauge a developing level of cultural awareness and understanding, as shown through conformity with the social contract (below), full participation in all course and extracurricular activities during the preparatory (Fall 1998), field (J-term), and synthesis (Spring 1999) phases, and satisfactory completion of all course work—including class attendance, culturally sensitive behavior in Jamaica, contribution to the quality of the overall group experience, and formal academic work and field exercises.

Fall 1998 Criteria
Site/topic expert reports (written)—40%
Site/topic expert presentation—10%
Writing exercises—30%
Participation—20%

Jamaica: Social Contract
Full cooperation with the instructors, respect for the needs and feelings of the group and its individual members, and culturally sensitive behavior toward all people you encounter while in Jamaica is expected.

Preparation: Complete all readings, assignments, and other requirements on time. Bring to class any observations, questions, and problems that arise from your reading and daily experiences in Jamaica. This means devoting two to three hours before class to reading, preparation, and preliminary discussion with classmates.

Attendance: There are no unexcused absences; lateness and early departure from class also count as absences. Each unexcused absence will lower your overall evaluation by half a grade. You are responsible to make up missed work. The take home lesson: Be there!

Participation: As full participation is expected of all, there can be no substitute for preparation. You have the rare opportunity to study and learn in one of the world's most compelling natural and cultural settings. Make the best of it.

Syllabus: World Wide Web Version
In order to incorporate unforeseen changes throughout the course, we maintain the full version of this syllabus online. Check it regularly for updates and additions, as well as full schedule, readings, and related course information:
http://www.hartwick.edu/anthropology/jam99syl.htm

Jamaica Schedule

Thursday 1/7

Afternoon—Arrive University of the West Indies (UWI) Mona: Room check in, orientation, and walking tour of UWI Mona campus

Evening—Reading: Mintz (1989: 1-42), Hoetink

Friday 1/8

9:00 AM—Lecture/Discussion: Jamaican Culture and Society (Dr. Clinton Hutton)

10:30 AM—Lecture/Discussion: Race and Class in Jamaica (Dr. Clinton Hutton)

Afternoon—Personal time: library, bank, post office, bookstore, etc.

Evening—Free time

Saturday 1/9

9:00 AM—Field trip: Port Royal (colonial fortress and archaeology museum), followed by afternoon swimming, Lime Cay

Sunday 1/10

Free morning and early afternoon

4:15 PM—Depart for theater

Evening—Reading: Mitchell, Vernon, Wedenoja

Monday 1/11

9:00 AM—Lecture/Discussion: Socio-cultural Issues in Jamaican Health Practice and Belief (with Hartwick Nursing group)

Afternoon—Reading and library research for student projects

Evening—Reading: Lewis (1993)

Tuesday 1/12

9:00 AM—Lecture/Discussion: Rastafarianism

10:30 AM—Field trip: visit to a Rastafarian community

2:00 PM—Field trip: Bob Marley Museum

Evening—Reading: Alleyne; Bilby (1985)

Wednesday 1/13
9:00 AM—Lecture/Discussion: Creolization and Language (Joan-Andrea Hutchinson)
10:45 AM—Lecture/Discussion: Jamaican Popular Music: Sparrow Martin & the Alphasonics Band
1:30 PM—Denham Town Comprehensive High School
3:00 PM—Tuff Gong Recording Studio
Evening—Reading: Agorsah; Bilby (1994); Whylie & Warner-Lewis

Thursday 1/14
9:00 AM—Lecture/Discussion: Maroons and Slave Resistance (Dr. Patrick Bryan)
10:30 AM—Field trip: Institute of Jamaica National Library, National Gallery, and African-Caribbean Institute
Afternoon—Library research and reading for student projects
Evening—Reading: Mintz (1989: 157-250)

Friday 1/15
8:30 AM—Lecture/Discussion: Jamaican Rural Society (Dr. Clement Branch)
10:30 AM—Field trip: Kings House, courtesy call on Sir Howard Cooke, The Governor General of Jamaica
2:30 PM—The Slave Trade and Slavery in Jamaica (Hartwick)
7:00 PM—Dinner: Devon House

Saturday 1/16
Free day

Sunday 1/17
Free day
Evening—Reading: Hutton, various authors (1996)

Monday 1/18
8:30 AM—Field trip: Stony Gut and Morant Bay; swimming at University Beach, Lyssons
5:30 PM—Return to UWI Mona
Evening—TBA

Tuesday 1/19
Morning—TBA
Afternoon—TBA
Evening—Reading: Mintz (1989: 43-81)

Wednesday 1/20
8:30 AM—Field trip: Blue Mountain Coffee Factory, Mavis Bank school and community, Pine Grove
PM—Reading: Schuler

Thursday 1/21
9:00 AM—Lecture/Discussion: Religion in Jamaica (Hartwick)
PM—Personal time; student projects; packing for departure

Friday 1/22
Travel to Eltham Training Center (group residence for the duration of the course); begin reading for next week

Saturday 1/23
Free day; continue reading for next week

Sunday 1/24
Free day; continue reading for next week

Monday 1/25
Field trip: Dunn's River Falls

Tuesday 1/26
Discussion theme: Tourism (reading: Pattullo)

Wednesday 1/27
Discussion theme: Migration (reading: Griffith; Richardson)

Thursday 1/28
Field trip: Rose Hall; beach swimming

Friday 1/29
Discussion theme: Caribbean Nationhood (reading: Lewis 1985; Stone)

Saturday 1/30
Free day

Sunday 1/31
Free morning
Afternoon: Group reflection and trip debriefing

Monday 2/1
Field trip: Falmouth (Good Hope Plantation); beach swimming

Tuesday 2/2
Student presentations

Wednesday 2/3
Student presentations; packing for departure

Thursday 2/4
Eltham to Montego Bay for return flight to JFK and home

Required Texts
Purchase at the Hartwick Textbook Store

Lewis, William F. (1993). *Soul Rebels: The Rastafari*. Prospect Heights, IL: Waveland Press.

Mintz, Sidney W. (1989). *Caribbean Transformations*. New York: Columbia University Press.

Mintz, Sidney W. and Sally Price, eds. (1985). *Caribbean Contours*. Baltimore: Johns Hopkins University Press.

Pattullo, Polly (1996). *Last Resorts: The Cost of Tourism in the Caribbean*. London: Cassell / Latin American Bureau.

Course Reader (photocopy packet, available at the textbook store by early December) Purchase in Jamaica at the University of the West Indies Bookstore

Agorsah, E. Kofi, ed. (1994). *Maroon Heritage: Archaeological, Ethnographic and Historical Perspectives*. Kingston: Canoe Press.

Various authors. (1996). The Morant Bay Rebellion, 1865. *The Jamaican Historical Review 19* [special issue].

Readings (found in course reader** or in above-listed texts)

Alleyne, Mervyn C. (1985). "A Linguistic Perspective on the Caribbean." In *Caribbean Contours*. Sidney W. Mintz and Sally Price, eds. pp. 155-179. Baltimore: Johns Hopkins University Press.

Bilby, Kenneth M. (1985). "The Caribbean as a Musical Region." In *Caribbean Contours*. Sidney W. Mintz and Sally Price, editors. pp. 181-218. Baltimore: Johns Hopkins University Press.

E. Kofi Agorsah, ed. (1994). "Maroon Heritage as a Distinct Variant of Jamaican Culture." In *Maroon Heritage: Archaeological, Ethnographic and Historical Perspectives*. pp. 72-85. Kingston: Canoe Press.

Griffith, David C. (1994). "Getting and Spending: Obstacles to Capital Accumulation among Jamaican Migrant Workers." In *Inquiry at the Grassroots*. William Glade and Charles A. Reilly, eds. pp. 134-151. Washington, DC: Inter-American Foundation.

Hoetink, H. (1985). "'Race' and Color in the Caribbean." In *Caribbean Contours*. Sidney W. Mintz and Sally Price, eds. pp. 55-84. Baltimore: Johns Hopkins University Press.

Hutton, Clinton. (1996). "The Defeat of the Morant Bay Rebellion." *Jamaican Historical Review* 19: 30-38.

Lewis, Gordon K. (1985). "The Contemporary Caribbean." In *Caribbean Contours*. Sidney W. Mintz and Sally Price, editors. pp. 219-250. Baltimore: Johns Hopkins University Press.

Mitchell, M. Faith.** (1994). "Popular Medicine and Professional Medicine: The Use of Medicinal Drugs in Jamaica." In *Inquiry at the Grassroots*. William Glade and Charles A. Reilly, eds. pp. 119-133. Washington, DC: Inter-American Foundation.

Pattullo, Polly. (1996). *Last Resorts: The Cost of Tourism in the Caribbean*. London: Cassell/Latin American Bureau.

Richardson, Bonham C.** (1989). "Caribbean Migrations, 1838-1985." In *The Modern Caribbean*. Franklin W. Knight and Colin Palmer, eds. pp. 203-228. Chapel Hill: University of North Carolina Press.

Schuler, Monica.** (1979). "Myalism and the African Religious Tradition in Jamaica." In *Africa and the Caribbean: The Legacies of a Link*. Margaret E. Crahan and Franklin W. Knight, eds. pp. 65-79. Baltimore: Johns Hopkins University Press.

Stone, Carl. (1985). "A Political Profile of the Caribbean." In *Caribbean Contours*. Sidney W. Mintz and Sally Price, editors. pp. 13-53. Baltimore: Johns Hopkins University Press.

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Appendix

South Africa

South African Culture, History, & Ecology[5]

Anthropology 250 - January 1999

Professors: Dr. Connie M. Anderson, Dr. Craig F. Bielert,
Mr. Sandile Sayedwa (BA Hartwick 1991)

Course Description

Southern Africa has been continuously occupied by humans for at least 3.5 million years; we are one of the oldest of the indigenous species. South Africa itself is one of the richest countries in the world in mineral resources. The European colonial system lasted longer in South Africa than in any other place in the world, until 1994. Despite its evil history, South Africa achieved a non-violent revolution from 1990 through 1994. All other countries can learn a great deal from South Africa, perhaps especially the U.S.—how to do things wrong and how to set them right again.

We will try to understand the strengths of the African systems in place before white conquest, the extent to which those strengths can carry the system today, the nature of the apartheid system and how it was overcome. Religion played a crucial role in the struggle against apartheid and the successful transition to a non-racial, majority system, and it continues to be extremely influential in South African political life and in the formation of individual identity. Most Americans who go to South Africa for some length of time love it; I hope you will discover why.

Since South Africa is unique ecologically and geologically as well as culturally and politically, we will also learn something about its wildlife, plants, and geology.

At the end, halfway through spring term, you will each submit a complete documentation of the course, which includes your answers to the following questions:

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Apartheid: What was it? When did it begin, who started it, and why? How was it justified, internally and externally? What were some of its most influential provisions? How did it affect Africans, whites, and others? When and why did it end? What is its continuing legacy?

Requirements and Grading

Off-campus courses are chronically subject to unavoidable changes in plans. One of the most important aspects of student performance is cooperation with and contribution to the whole group. It is therefore best for us all to be as flexible as possible about our schedule, assignments, and grades. We must often make changes in the schedule or in the assignments to take advantage of unexpected opportunities, and we must be ready to adjust when we are unable to do something that had been planned.

There will be 1-2 page written assignments approximately once a week, to make sure we "hear" from everyone regularly. You will be required to keep a journal, with at least two sections: one consisting of factual notes and another of your responses to the facts and the experiences we will share, analyzing and reflecting on them. This must be handed in when we return.

We are more concerned with your contribution to the experience of the group than with any other single thing. This includes oral participation in class-like presentations, but it also includes your participation in and adjustment to South African culture; your treatment of our hosts, of the group leaders, and especially of your fellow-students; your adaptability to whatever conditions we may face, not all of which can possibly be foreseen in advance; and the extent to which you try to understand and accept African culture.

Each student will also be required to prepare a "site expert report" before we leave, to enlighten fellow-students further on aspects of South African history, wildlife, geology, culture, etc. As an example, a biology major might tell us about lions when we visit Kruger National Park, or a prospective anthropology major might tell us about the role of women in pre-conquest Zulu life, or a geology major about the formation of gold and diamonds.

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Books

In addition to the following books, you must purchase a packet of readings and a tape of African music before we leave.

Discovering Southern African Rock Art, J. Lewis-Williams
History of Southern Africa, K. Shillington
Country of My Skull, A. Krog
The Swazi, H. Kuper
Tomorrow is Another Country, A. Sparks
To My Children's Children. S. Magona

On-Campus Preparatory Course and Final Wrap-up

Before and after the in-country experience, we will meet together on campus to see and discuss several videos, to become better acquainted, and to share our knowledge and ideas. During the fall semester, these weekly meetings will be held Wednesday evenings, from 7 to 10 PM, in Yager 328, beginning October 28. A schedule of assignments will be handed out at the first meeting.

January Term 1999, South Africa: List of Activities, Reports, Readings, etc.

January 1: Leave JFK on Alitalia Flight AZ 603 at 6:10 PM

January 2: Arrive Milan, Italy, at 7:45 AM; change planes. Leave Milan on Alitalia AZ 840 at 10 AM. Arrive Johannesburg at 8:50 PM. Change money at airport. Sam and Sandile will meet us. Sam drives us to University of the Witwatersrand. Stay in Barnato Hall, West Campus Village. Read photocopied article, "Bitter Legacy of Apartheid."

January 3: Breakfast at Convocation Hall. Breakfast is only served from 7-9 AM, every morning. Tour of Soweto; Church service there and other activities planned for us by the Church. If we finish early, Transvaal Museum, Pretoria. After dinner, talk on Great Zimbabwe by Prof. Tom Huffman, Chair of Wits Archaeology Dept. Read photocopied article on new Australopithecine find.

January 4: Visit to Sterkfontein, where the most significant of the early humans from South Africa, Australopithecus africanus, have been found; then, visit an early Iron Age site, Broederstroom, nearby. Staff of Archaeological Research Unit will talk at each site. Aaron's report on the South African Australopithecines after dinner; discussion of experiences so far.

January 5. Visit to Cullinan Diamond Mine and to Cheetah Research Centre. After dinner, reports: gold, diamonds, and verdite by Lauren, cheetahs by Wyatt.

January 6: Go to Archaeology Dept. for tour of the San Heritage/Rock Art Museum and talk by Dr. Lewis-Williams, beginning at 10 AM. Afternoon free to shop, pack, go to bank & post office, etc. (see map of Johannesburg). After dinner, Bob on Rastafarian view of Africa.

January 7: Leave right after breakfast for the KwaZulu-Natal Drakensberg; stay overnight at Injasuti in Giant's Castle Park. Walk around marvelling at scenery, rock paintings, local plants and animals, etc. After dinner, Tom on sports and Duncan on development projects.

January 8: Travel along Drakensberg, stay overnight at Coleford Game Reserve. Reports by Lea (ancestors) and Liz (sangomas).

January 9: Go to Sandile's village. Stay overnight at Coleford again. Report on African marriage by Abbi.

January 10: Travel to Babanango Valley Lodge, in the heart of KwaZulu. Stay in tents. The staff there has prepared a program for us. Read photocopied chapters from *Like Lions They Fought*, on the 1879 Anglo-Zulu War.

January 11: Visit Isandhlwana, Rorke's Drift, and Mongeni Falls. Report by Amber on female husbands in Southern African cultures.

January 12: Visit KwaZulu Cultural Museum at King Cetshwayo's capital; King Dingane's Capital; Chief Senzangahkona's grave, etc.

January 13: Get up and eat very early, to go to uMfolozi Game Reserve. Stay there, at Mpila, overnight. Night drive if possible.

January 14: Up very early again, to see nocturnal animals. Travel to St. Lucia Estuary. Boat ride in evening; beaches; overnight at Charter's Creek. Reports: Brian on hyenas, Sara on hippos. Find passports, because we'll need them tomorrow.

January 15: Travel through Swaziland to Kruger National Park. Stay at Crocodile Bridge. Visit hippo pools, go on night drive if possible. Report: Melissa, lions (may have to postpone because of night drive).

January 16: On the road as early as possible again to see animals!!! Whole day driving through Kruger Park; overnight at Olifants Camp; night-drive. If possible, Eric on meerkats.

January 17: Up as early as possible again. Leave Kruger for Wits Rural Facility. Go to Chungolo Dancing. Report by Bianca on beer in southern African cultures.

January 18: Reports on local health issues, etc. by WRF personnel, as available.

January 19: WRF reports; Michelle's report on witchcraft.

January 20: Drive around area, seeing beautiful scenery. Noel's report on vervets.

January 21: Leave as early as possible to drive back to Johannesburg. Fly to Cape Town and stay in dorms at the University of Cape Town. Report: Ali, Ruth First and Joe Slovo; Jivan, Nelson Mandela.

January 22: Tour of Cape Peninsula, Cape Point, Boulders Beach, etc. Report: Becky, penguins.

January 23: Cape Town museums, markets. Guguletu tour.

January 24: Robben Island tour. Top of Table Mountain.

January 25: Truth and Reconciliation Committee speakers. Farewell dinner. Shop, pack.

January 26: Free until we fly from Cape Town to Johannesburg at 5:25 PM; arrive Johannesburg 7:15 PM; board Alitalia flight AZ 841 at 10:50 PM.

January 27: Arrive in Milan at 7:45 AM. Leave Milan on AZ 602 at 2:30 PM. Arrive at JFK at 5:10 PM (South Africa and Italy are 7 hours ahead of New York time.)

Expect changes in plans as opportunities arise, facilities change, weather interferes, and so on!

YOU MUST BE ON TIME. IF YOU MISS BREAKFAST, YOU WON'T BE ABLE TO EAT FOR A LONG TIME. We're sorry South Africans eat breakfast so early, but we can't do anything but adapt to it!

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South African Culture, History, and Ecology
SPRING 1999
Dr. Connie Anderson and Dr. Craig Bielert

Office, Yager 315; ext. 4861; e-mail andersonc@hartwick.edu;
office hours MWF 11-1, Thurs. 12:30-1:30 (other times by appointment)

To complete this course, you will:

- Read 3 books and an article or two; discuss them all in class; present parts of them to the rest of the class. Sometimes written responses will be assigned.
- Produce photo-journals of the trip, with your favorite and/or most characteristic photos, to illustrate the written description of the trip.
- Write a letter to your future children or grandchildren to accompany the photojournal, describing the trip to them.
- Make a list of the things we saw or learned about, putting them in chronological order of their occurrence, with approximate dates.

We may ask you to write some questions in class on the last day, to see what you've learned, in addition to take-home questions. You will present the readings to the class, and produce the photojournals, in groups. One group will serve as a philanthropy committee to decide on a class project to benefit South Africans. The other assignments, including the letter to your children, will be done individually.

Remember that each week's assignment is a week's worth of homework, not a day's worth—DON'T TRY TO DO A WHOLE WEEK'S WORTH OF HOMEWORK IN HALF AN HOUR BEFORE CLASS.

Spring Topics and Assignments:

Week 1:
Discussion of trip; review of assignments for the spring term section of the course; "A World Apart," if time.

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ASSIGNMENT FOR NEXT WEEK: Get photographs ready to bring in; read *Discovering Southern African Rock Art* book and answer these questions: when, where, by whom, and WHY was it painted? According to D. Lewis-Williams, what makes it so special? Philanthropy committee: be ready to present whole group with possible projects.

Week 2:
Work on photojournals, discuss rock art, finish "A World Apart."

ASSIGNMENT FOR NEXT WEEK: All, read the prologue and ch. 1 of *Tomorrow is Another Country*. Group 1, read and prepare to tell the others about ch. 2, 3, & 4; Group 2, same for ch. 5, 6, & 7; Group 3, ch. 8, & 9. Group 5 is the philanthropy committee; prepare to report on project.

Week 3:
Presentations and discussion of *Tomorrow is Another Country* readings; philanthropy report; finish "World Apart" and/or photojournals, if necessary.

ASSIGNMENT FOR NEXT WEEK:
All read ch. 15 of *Tomorrow* and publisher's note in *Country of My Skull*; Group 3 prepare to report on ch. 10 & 11 of *Tomorrow*, Group 4 on ch. 12, 13, & 14 of *Tomorrow*. Group 1 prepare to present ch. 1, 2 & 3 of *Country of My Skull*, Group 2 ch. 4, 5, 6.

Week 4:
Presentations and discussion of *Tomorrow & Skull*; limits to change imposed on Mandela

ASSIGNMENT FOR NEXT WEEK:
Group 3 prepare ch. 8, 9 & 10 of *Skull*, Group 4 prepare ch. 12 & 15, Group 5 prepare excerpts from *A Long Night's Damage*. All, finish photojournals.

Week 5:
Discuss *Country of My Skull* and *A Long Night's Damage*; get take-home questions, present finished photojournals.

ASSIGNMENT FOR NEXT WEEK: answer take-home questions.

(SPRING BREAK)

Week 6:
Finish anything left over; review; discuss what South Africa's current government should try to do, and how; what should we try to do, and how?

Appendix

THAILAND

Hartwick College
Academic Year 1998-99: Fall term Syllabus and January term Itinerary

Early Intercultural Experience - Thailand[6]
FYS, NTW/SBA

Instructors:
Nadine Carvin
x4422, email: carvinn@hartwick.edu
Office Hours: 9:00a.m.-5:00 p.m.
SL Center for Interdependence, 4th floor Yager

Terrance Fitz-Henry
x4908, email: fitz_henryt@hartwick.edu
Office Hours: 9:30-11:00 a.m. M/W, 8:30-10:00 a.m. T/TH,
57 Arnold Hall, 2nd floor (go up stairway in breezeway between Arnold and Bresee)

David Hutchison
x4731, email: hutchisond@hartwick.edu
Office Hours: 10:45-11:45 a.m. MWF, MW 3:30-4:00 p.m., T 10:15a.m.-12 noon
1 Miller Hall (basement)

Course Description

A rich history and fascinating traditions complement the natural beauty of Thailand. So that you may see more intelligently when you arrive in Thailand, we will be looking at such challenging and enriching topics as Thai literature and how the epic poem *ARamakien* pervades the culture in its art and theatre; the recent economic situation in the Kingdom of Thailand and the surrounding Asian countries; the geographic location and how influences of other cultures are reflected or not reflected in Thailand; the sociological issues facing the Thais such as AIDS, prostitution, hunger, drug trade, etc.; the influence of the

Buddhist religion in Thailand; and deforestation and other environmental concerns of the nation. Cultural sensitivity and understanding will be stressed. Teamwork and considerate cooperation are essential in this course and in preparing for the in-country experience.

The course will use a seminar format introducing students to topics listed via film, performance, role playing, guest lecturers, research, and presentations. Each student will be expected to participate fully in all class meetings. During the orientation/pre-departure class meetings, students will be graded on a team geographic orientation of Thailand in Southeast Asia/country history lesson. And each student will be expected to give an individual class presentation on a topic of interest to the student from the list of suggested research topics (or on another negotiated topic). Students will be required to interview several individuals who may relate to either their topic of interest or their general personal interest while in travel and in country for a final paper to be completed in April. Journal writing will be a significant piece of the class. Each student will be required to keep complete journals for use in their final papers, etc. We will be having a guest, Professor Duangkae Annnu from Thailand, who will be here October 20-November 5. She will be contributing immensely to the discussion on the culture, language, and customs.

Course Objectives:

1. To engage in a study of Thailand
2. To explore through readings, videos, books, class discussions, presentations, and general coursework the Thai culture and people
3. To learn and practice a variety of cultural practices
4. To have a better understanding of Thai cultures and peoples

Required Readings & Texts

Photocopied materials will constitute a significant portion of the assigned readings as well as current news articles from the *New York Times*; the *International Herald Tribune*; Thai newspapers, specifically *The Nation* and *The Bangkok Post*; and other journals and papers.

Texts to purchase:

The Lonely Planet - This book contains invaluable maps and information.

Hard Travel to Sacred Places by Rudolph Wurlitzer will also be required.

The epic poem, *ARamakien,* will be read and analyzed in the class. Excerpts of *ARamakien* will be given to you.

Chapters and articles given to you by the professors from the following will be required reading:

Anderson, Edward F. (1993). *Plants and People of the Golden Triangle: Ethnobotany of the Hill Tribes of Northern Thailand.* Portland, OR: Dioscorides Press.

Cooper, Robert & Nanthapa. (1990). *Culture Shock, Thailand.* Times Books International, Singapore. Kuala Lumpur: Jin Jin Printing Industry.

Hewison, K. (1993). *Southeast Asia In the 1990's: Authoritarianism, Democracy and Capitalism.* St. Leonards.

Garrett, Stephen (1989). "A Fulbright Year in Thailand," *Bangkok Journal.*

Nicholl, Charles (1986). *Borderlines: A Journey in Thailand and Burma.*

Shiva, Vandana (1994). *Close to Home: Women Reconnect Ecology, Health and Development Worldwide*

*Students are encouraged to share with the class articles and/or books, etc. on Thailand.

All books are on reserve in the college library except *Southeast Asia In the 1990's.* You will have to get that through inter-campus loan.

Grading and Participation:

1. You are expected to attend and participate in all classes and functions.
2. You will be graded on a geography/history assignment in your pre-departure classes.
3. You will be expected to keep a journal throughout the class which will be graded before departure, during the in-country stay, and during the re-entry classes in the spring. The journal assignment will include in-country personal interviews.
4. You will select a research topic from the list provided or one of your choosing (with the consent of the professors) which will be researched and presented to the class before departure in January.

5. Your final grade will be awarded based on all of the above and your understanding of and appreciation of Thailand. You will also be graded on an updated written version and presentation of your research project based on your in-country experience and reflections from your journal.

Participation—20%
Geographic Location/History Project & Paper Presentation Pre-departure—20%
Journal—30%
Final Research & Presentation following trip—30%

Class Schedule
Each class will begin with some Thai language instruction. Bring the *Lonely Planet* to class with you for each session. All classes will be held in Miller 117 unless otherwise noted. All classes will meet from 7:30-9:00 p.m. unless otherwise noted or announced.

Tuesday, October 20, 1998
Introduction to the class and class expectations

Professor Duangkae Aunnu from Thailand, Assistant Professor at Rajabhat Institute at Chandreakasem, Introduction to Thai dance

Thursday, October 22
Mock Thai Dinner, Chesebcro Room, 3rd floor Dewar
Customs, Language, Manners
Research topic to be decided

Thursday, October 29
Thai Dance Performance
Times to be announced Anderson Theatre—Open to public

November 3
Read exerpts from *ARamakien* provided
Video in class, journal writing

November 5
Read hand-outs from *Plants and People of the Goldent Triangle*
Hill Tribes, Dr. Linda Swift
Introduction to the Hill Tribes and discussion of fund-raising project

November 10
Introduction to Thai art and music
Review *ARamakien*
Betsey Ayer, Professor of Art History
Mahn-Hee Kang, Professor of Music

Novermber 12
Social and health concerns
Required to watch PBS documentary on prostitution prior to class
Dr. David Bachner, Health & Safety While in Thailand
Research presentations begin, 3 presentations at 10 minutes each

November 17
Read *Hard Travel to Sacred Places*
Buddhism and meditation
Sandy Huntington, Professor of Religion
Research presentations continue, 2 presentations at 10 min.ea.

November 19
Hard Travel to Sacred Places
Discussion on book
Teams of 3 assigned for map orientation/brief history lesson
Research presentations continue, 3 presentations at 10 min.ea.

December 1
Thai Economics
Stephen Kolenda, Professor of Accounting
Research presentations continue, 3 presentations at 10 min.ea.

December 3
Geographic Location of Thailand in Southeast Asia/History lesson due
Ecology and Elephants
Research presentations continue, 3 presentations at 10 min.ea.

December 8
The Thai Monarchy
Required to watch The King & I for discussion
Anna & The King of Siam discussion
Research presentations continue, 2 presentations at 10 min.ea.

December 10
Last meeting details for trip departure
Final research presentations, 3 presentations The Last Ting — group gathering

There will be one half-day Saturday or Sunday event which you will be expected to participate in as a group at Pine Lake. This will most likely be in early November. You will be expected to keep a glossary of terms and words and a language vocabulary list.

January term Itinerary
January 10-12
Bangkok Christian House
123 Saladaeng Soi 2
Convent Road, Silom
Bangkok, 10500, Thailand
66-2-233-6303 Phone
66-2-237-1742 Fax
Managers: Don & Mardine Larsen

January 13-21
Uniserv
Chiang Mai University
Chiang Mai, 50200
Thailand
66-53-219252 Fax
66-53-219252 ext. 3661-5 Phone
Contact: Dr. Luechai Chulasai (Dr. Luechai)
Can talk to anyone in his office

January 22-25
Staying with host families
We do not receive advanced information about the families or their addresses. In the past, students have stayed with faculty and staff from Chiang Mai University. We anticipate the same arrangement. If there is an emergency, you can contact Dr. Luechai's office and they will alert us.

January 26-28
Staying at a research institute with the Akha Hill Tribe in Chiang Rai, Northern Thailand
Our leader here will be Khruu Dang and her office is:
Hill Area Development Foundation (HADF)
P.O. Box 11, Amphur Mae Chan
Chiang Rai, 57110
Thailand

It will be very difficult to reach us here. Suggest leaving message at Lampang Pin Hotel noting our arrival date there.
66-53-758266 Phone
66-53-715696 Fax

January 29
Lampang Pin Hotel
8 Suan Dok Road
Lampang, Thailand
66-54-221509 Fax

January 30
Lopburi Rachabhat Institute
Lopburi, Thailand
66-36-413455 Phone and/or Fax

January 31-February 1 Ayuthaya
Krung Sri Hotel
27/2 Rotchana Road
Ayuthaya, Thailand
66-35-242996 Phone

February 2-3
Khao Yai National Forest
We will be in the forest with no phones. Suggest leaving messages at the Bangkok Christian House listed above if necessary.

February 4-5
Christian Guest House (Listed above)
Bangkok

Appendix

Hartwick College
Academic Year 1998-99: Spring Term Syllabus
Early Intercultural Experience - Thailand
FYS, NTW/SBA

Instructors:
Nadine Carvin x4422, email: carvinn@hartwick.edu
Office Hours: 9:00a.m.-5:00 p.m.,
4th Floor Yager, SLCI

Terrance Fitz-Henry x4908, email: fitz_henryt@hartwick.edu
Office Hours: 9:30-11:00 a.m. M/W, 8:30-10:00 a.m. T/TH,
57 Arnold Hall

David Hutchison x4731, email: hutchisond@hartwick.edu
Office Hours: 10:45-11:45 a.m. MWF, MW 3:30-4:00, T 10:15-12 noon
1 Miller Hall

Course Description
A rich history and fascinating traditions complement the natural beauty of Thailand. So that you may see more intelligently when you arrive in Thailand we will be looking at such challenging and enriching topics as Thai literature and how the epic poem *ARamakien* reflects throughout the culture in its art and theatre; the recent economic situation in Thailand and the surrounding Asian cultures; the geographic location and how the influences of other cultures are reflected or not reflected in Thailand; the sociological issues facing the Thais such as AIDS, prostitution, hunger, drug trade, etc.; the influence of the Buddhist religion in Thailand; and deforestation and other environmental concerns of the nation. Cultural sensitivity and understanding will be stressed throughout the framework of the class. Teamwork is essential in defining this course and preparing for the in-country experience. Modeling many of our team-building exercises after the interactive Awakening program format, activities will be "challenge-by-choice."

The course will use a seminar format introducing students to topics listed via film, performance, role playing, guest lecturers, class research, and presentations. Each student

will be expected to participate fully in all class meetings. And each student will be expected to give an individual class presentation on a topic of interest to the student from the list of suggested research topics (or on another negotiated topic). Students will be required to interview several individuals who may relate to either their topic of interest or their general personal interest while in travel and in country for a final paper to be completed in April. Journal writing will be a significant piece of the class. Each student will be required to keep complete journals for use in their final papers, etc.

Photocopied materials will constitute a significant portion of the assigned readings as well as current news articles from the *New York Times*, the *Smithsonian* and *Asian* journals and papers. The tourist book, *The Lonely Planet*, will be a required text. This book contains invaluable maps and information. The book *Hard Travel to Sacred Places* by Rudolph Wurlitzer will also be required.

Evaluation:
Participation—20%
Final Project—20%
Journal—30%
Final Exam—15%
Story/Pre-departure work—15%

Chapters and articles from the following will be used:
Anderson, Edward F. (1993). *Plants and People of the Golden Triangle: Ethnobotany of the Hill Tribes of Northern Thailand*. Portland, OR: Dioscorides Press.

Cooper, Robert & Nanthapa (1990). *Culture Shock: Thailand*. Times Books International, Singapore, Kuala Lumpur: Jin Jin Printing Industry.

Hewison, K. (1993). *Southeast Asia In the 1990's: Authoritarianism, Democracy and Capitalism*. St. Leonards.

Garrett, Stephen (1989). "A Fulbright Year in Thailand," *Bangkok Journal*.

Charles Nicholl (1986). *Borderlines: A Journey in Thailand and Burma*.

Class Schedule

Classes will be in Miller 117 unless otherwise noted. All classes will meet from 7:30-9:00 p.m. unless otherwise noted or announced.

Tuesday, February 16—Journal Writing
Leaving On A Jet Plane!
Pictures!!

Thursday, February 18—Story writing & assignment

Tuesday, February 23—Bangkok

Thursday, February 25—Chiang Mai

Tuesday, March 2—Chiang Rai Hilltribes

Thursday, March 4—Ayuthaya

Tuesday, March 9—Lopburi, Khao Yai

Thursday, March 11—Projects, review of original paper, additions added, 1st hand experiences included. Final presentations begin (Professional presentations, dress and presentation—Very Important)

Tuesday, March 16—Presentations continue

Thursday, March 18—Presentations continue, Story due

BREAK

Tuesday, March 30—Presentations

Thursday, April 1—Presentations, Journals due

April 6, April 8, April 13—Final Exam

There will be stories and articles to read for discussion in regard to the classes on the cities we visited. The final will be explained further into the term. Journals will be ongoing and may be collected at any time. You should be using all information you obtained while in Thailand including notes from lectures, journal entries, or information you obtained in touring in any and all of your work.

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NOTES

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[2]Copyright by Nadine A. Carvin, Laurence J. Malone, and Thomas G. Sears. All rights reserved. This course mixs first-year and upper-level cohorts; the syllabus is an adaptation of *Europe in Transition* 1997/98 in Germany and France.

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About the Authors

David J. Bachner (Ph.D. in Organizational Behavior, Case Western Reserve University) is Dean of Global Studies and Director of the Sondhi Limthongkul Center for Interdependence at Hartwick College in Oneonta, New York, USA. He also directed Hartwick's Henry Luce Foundation-supported project on the First-Year Intercultural Experience. Until joining Hartwick's administration in 1994, he was Vice President of Youth For Understanding (YFU) International Exchange in Washington, DC. Bachner has published widely in the fields of international education and intercultural relations. He has taught courses at American University, Case Western Reserve University, the Stanford Institute for Intercultural Communication, the Summer Institute for Intercultural Communication in Portland, Oregon, and Hartwick College. He is a consulting editor of the International Journal of Intercultural Relations and a Fellow of the International Academy for Intercultural Research.

Laurence J. Malone (Ph.D. in Economics, the New School for Social Research) is Chair and Professor of Economics at Hartwick College, where he has taught since 1986. In 2001 he was named a Carnegie Scholar by the Carnegie Foundation for the Advancement of Teaching and Learning. A recipient of Hartwick's highest excellence-in-teaching award, he served on the faculty committee that developed the college's First-Year Intercultural Experience through the Luce Foundation grant. Malone co-edited *The Essential Adam Smith* (1986) with Robert L. Heilbroner and is the author of *Opening the West: Federal Internal Improvements Before 1860* (1998). He is a Trustee and Past-President of the Economic and Business Historical Society.

Mary C. Snider (Ph.D. in French, Brown University) is Chair of the Modern and Classical Languages Department and Associate Professor of French at Hartwick, where she has taught since 1991. She also served on the Hartwick faculty committee that developed the First-Year Intercultural Experience with Luce Foundation support. Her publications and presentations have dealt with such topics as metaphor, literary translation, and the teaching of French culture. Currently, Snider is researching language and cultural identity among Franco-Americans in southeastern New England.

Welcome to college—*now pack your bags!*

Decades of wisdom about educating first-year college students suggest that those who stay and succeed are those who feel most connected to a campus. *Could there be another way?* Bachner, Malone, Snider and a growing number of educators like them say "yes."

These authors argue that the place to which today's first-year students must be connected is nothing short of the world. With implications for anyone who is rethinking the way they teach new college students, this personal, poignant book traces the experience of three faculty members and a diverse group of first-year students. Together they explore Europe and, at the same time, their own values, cultural biases, and relationships. While others may argue that international travel should wait until students are more "mature," these authors suggest that the first year is *the exact right time* to bring students to a new understanding of themselves and others.

What educators are saying about *Learning Interdependence*

[This] is a wonderful case study of intercultural program conceptualization, development, and implementation. The perspectives of the two faculty members, the students, and the program administrator add the richness and depth that make good case studies so valuable. The writing comes from both the mind and the heart. As such, it engages the reader both intellectually and emotionally.

–R. Michael Paige, *Director of Graduate Studies*
Department of Educational Policy and Administration
College of Education and Human Development,
University of Minnesota

This book is truly noteworthy because it focuses the reader on the central issue too often insufficiently explored of "why intercultural experience?" The authors provide a compelling exploration of the rich dynamic and complex interplay of learning present in intercultural experience: cognitive, emotional, and behavioral; objective and subjective; content vs. process; instructor–delivered vs. learner–initiated; structured vs. unstructured. This book is not a report on one college's approach to intercultural learning; rather, it is a vehicle to stimulate productive thinking about intercultural learning by any person in any place in any organization who wants to think in new and fresh ways about intercultural experience.

–Richard A. Detweiler, *President*
Hartwick College

I've read every word of [this manuscript]... and I believe it is a valuable book that would greatly appeal to faculty, administrators, staff, and even some students who are interested in developing innovative study abroad experiences for first-year undergraduates. The book is not only a well-written case study, but it is also very new in its approach.

–Gary R. Weaver,
Professor of International Communication,
American University

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